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GOSPEL SONNETS;

OR,

SPIRITUAL SONGS.

IN SIX PARTS.

I. The BELIEVER'S ESPOUSALS.
II. The BELIEVER'S JOINTURE.
III. The BELIEVER'S RIDDLE.
IV. The BELIEVER'S LODGING.
V. The BELIEVER'S SOLILOQUY.
VI. The BELIEVER'S PRINCIPLES,

CONCERNING

CREATION and REDEMPTION,
LAW and GOSPEL,
JUSTIFICATION and SANCTIFICATION,
FAITH and SENSE,
HEAVEN and EARTH.

THE TWENTY-THIRD EDITION.

In which the *Holy Scriptures* are fully extended.

By the late Reverend Mr *RALPH ERSKINE*,
Minister of the Gospel at DUNFERMLINE.

To which is now prefixed,
An Account of the AUTHOR'S *Life* and *Writings*.

Mira canam, sed vera canam. BUCH. Ps. lxxviii.

EDINBURGH:
PRINTED BY GEORGE CAW,
FOR WILLIAM COKE, BOOKSELLER, LEITH.

1788.

☞ THE numerous editions which have been printed of Mr ERSKINE's GOSPEL SONNETS, is a ſufficient evidence of the kindly reception they have met with from the public; and the high eſteem ſtill put upon them, by the religiouſly diſpoſed, makes it unneceſſary to ſay any thing in their recommendation.——In printing the preſent edition, care has been taken to have it as correct as poſſible; and, to render it ſuperior to any former one of its ſize and price, the *Notes* explanatory of the *Believer's Riddle*, &c. are printed upon a type much larger than uſual; which removes a common complaint, eſpecially by old people, againſt the former impreſſions.—A conſiderable number of additional ſcripture-texts are inſerted at the foot of the page, though not extended, in order to confirm the truths mentioned.—There is alſo prefixed, an Account of the AUTHOR's *Life* and *Writings*.

PREFACE

BY THE PUBLISHER.

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POETICAL compoſitions, it will readily be admitted, are of a very ancient original; and very early ſpecimens of this kind of writing are yet to be found on record, both in ſacred * and profane hiſtory.—Writings in poeſy have many peculiar excellencies in them, and particular advantages attending them: and when men, endued with poetical talents, employ them on ſubjects of real importance, the ſparkling and flowery images, the magnificent and lofty expreſſions, and the ſtriking figures and rhetorical embelliſhments, add ſuch a native grandeur, dignity, and majeſty to the ſubject, that the mind is not only truly elevated, the attention gained, the affections moved, and devotion excited; but the memory is gradually prepared to retain and be benefited by them, on account of the beautiful and elegant manner in which the various topics are elucidated.

No ſubject is more intereſting, or can be a fitter theme, for theſe veſted with a poetical genius, than theſe of an *evangelical nature*, either directly founded upon ſome particular portion of ſacred writ, or drawn from it, by juſt and neceſſary conſequence. No writings, for juſtneſs of ſentiment, and ſublimity of ſtile, can equal or compare with theſe of divine inſpiration: and though the myſteries of Chriſtianity, and the wonders of our holy religion, ſtand in no need of gay trimings and poetical embelliſhments to ſet them off; yet ſuch is the ſuperior excellency of inſpired poeſy, that the brighteſt and moſt elevated deſcriptions of a mortal pen muſt vail to it: and therefore, ſays a celebrated writer, 'If any would attempt to 'be maſter of true eloquence, and aim at a proper

* See the Song of Moſes at the Red-ſea, Exod. xv. 1,—21. This Song is the moſt ancient and ſublime piece of poetry in the world: the images are natural; the arrangement of its ideas is beautiful; and the ſtrain of piety which breathes through the whole, is truly evangelical.

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'elevation of ſtile, let him read, with unremitting 'diligence, the ancient prophets, the inſpired evange-'liſts and apoſtles; for their writings are an abundant 'ſource of all the riches and ornament of ſpeech.'

It hath been now a long and juſt complaint, that poeſy, which is of divine original, ſhould have been ſo much debaſed to the worſt of purpoſes, in decorating vice and profaneneſs; and that men, endued with ſuch a happy talent, ſhould ſo much employ it, in furniſhing out theatrical entertainments, or upon ludicrous and profane trifles. How happy would it have been for the world, what an ornament to Chriſtianity and advantage to the church; and how honouring to themſelves, as well as beneficial to the intereſts of religion, had they employed it on evangelical and divine ſubjects, in pointing out the beauties of creation, the bounty of providence, the depth of redeeming love and grace, and the excellency and ſweetneſs of true religion and practical godlineſs!

The Rev. Mr ERSKINE, author of the following *Poems*, was happy in employing his poetical talent to the beſt of purpoſes: the ſubjects he made choice of to handle, were of the utmoſt importance for mankind to know; his manner of treating them, truly evangelical; and the ſpirit that breathes through them, heavenly and divine; tending to warm the heart, excite to genuine devotion, and to inſpire the mind with juſt and proper ſentiments of God and true religion.

The ſentiments of Dr Bradbury, relative to our Author's poetical talent, are very juſt. 'Mr Erſkine's '*Poems*, ſays he, are greatly to be eſteemed, for the 'ſweetneſs of the verſe, the diſpoſition of the ſub-'jects, the elegancy of the compoſition, and, above 'all, for that which animates the whole, the ſavour 'of divine and experimental knowledge *.'

* See his preface to ſome of Mr Erſkine's Sermons, printed at London in 1738.

PREFACE

TO THE READER.

READER,

WHATEVER apologies this book has formerly been prefaced with (as to the manner in which many lines in it are written), shall be here altogether dropt and forborn. I now dismiss it as it is, under the conduct of divine providence, to take its hazard in the world; since it has already served its apprenticeship, under several impressions, and gone both through kind and hard usage, through good report and bad report. It never promised much to them that seek nothing but *pleasure* and *satisfaction* to their fancy; but I have heard, that it has done some service (and, I hope, through the blessing of Heaven, it may yet do more) to them that seek *profit* and *edification* to their souls.

The late edition of this book at London, being more full and complete than any that was formerly emitted, it is fit here to acquaint the reader, that this is printed exactly off the London copy, without any material addition or alteration, except in the *third part* of the *book*, that comes under the name of *Riddles*, or mysteries; and *part sixth*, chap. ii. sect. 1. intitled, *The Believer's Principles, concerning the mysteries of the law and gospel*: both of which (because there were several demands in this country for a new edition) I thought fit to confirm by scripture-texts, cited at the bottom of the page, for the benefit of those that are weak in knowledge, and unacquainted with the scripture *. I have directed them by a letter of the alphabet, at every branch of the sentence that is either seemingly or really opposite to the other, unto some scriptural text, one or more, for evincing the truth thereof: by which means the weakest that is willing, may come to understand the most difficult paradox, or mystery, mentioned in this work; at least so far as to see, that every part of it is founded on the word of God, either directly, or by

* The scriptures in this edition are extended at full length.

plain and neceſſary conſequence. Only this general rule is to be obſerved, namely, That the reader always conſider what is the ſubject treated in every ſection or ſtanza; and this, for the ſake of the more illiterate, I ſhall illuſtrate by two examples, the one concerning the *law*, the other concerning the *believer*. The former you ſee Part III. ſect. vi. ver. 25.

I'm not oblig'd to keep it more;
Yet more oblig'd than e'er before.

Here you are to remark, that as the ſubject ſpoke of, is the LAW; ſo the law in ſcripture is conſidered two ways, *viz.* both as a *covenant of works*, and as a *rule of duty*. Now, that the believer is under no obligation to the law, as it is a *covenant of works*, or to perform obedience to it as a ground of juſtification, (which is alſo the ſubject treated in that ſection), is confirmed in the foot-notes by the following ſcriptures, to which you are directed by the letter (*s*), Rom. vi. 14. Gal. v. 1, 2, 3, 4. Where you may ſee believers are ſaid to *be not under the law, but under grace;* and exhorted to *ſtand faſt in the liberty wherewith Chriſt hath made them free;* and aſſured, that *Chriſt is become of no effect to them, whoſoever of them are juſtified by the law; they are fallen from grace.*—Again, that the believer is under more obligation than ever before he was juſtified, to yield obedience to the law as it is a *rule of life*, (which is the other branch of that paradox), is confirmed by theſe following texts of ſcripture, to which you are directed by the letter (*t*), Rom. vi. 1, 2, 15. where it is ſaid, *Shall we continue in ſin, that grace may abound? God forbid: how ſhall we that are dead to ſin, live any longer therein? What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.*—From which texts, together with their contexts, it is evident, that the believer's freedom from the law as a covenant, does not at all free him from obligation to it as a rule, but ſuperadds to the natural obligation, that of grace, which both argumentatively and effectively teaches what the law does authoritatively and preceptively, namely, *to deny ungodlineſs and worldly luſts, and*

to live ſoberly, righteouſly, and godly, in this preſent world, Tit. ii. 11, 12.

The other example I adduce, you may read, Part III. ſect. ii. ver. 47. where the words are,

To good and evil equal bent;
I'm both a devil and a ſaint.

Here the reader may notice, that the ſubject ſpoken of is the BELIEVER, or the ſaint's old and new man deſcribed (which is part of the title of that ſection), or conſidered as to his *unregenerate* and *regenerate* part; in which view he is frequently ſpoke of in ſcripture; *ex. gr.* 1 John iii. 6, 9. it is ſaid of the believer, or the perſon born of God, that *he ſinneth not*, and that *he cannot ſin, becauſe he is born of God:* there he is ſpoken of as to his new nature, or regenerate part. But, 1 John i. 8. the words are, *If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us:* where the apoſtle ſpeaks of believers unregenerate and corrupt part. Now, this being the ſcriptural repreſentation of the believer, the foreſaid paradox is eaſily proven from ſcripture.

The *firſt* branch is, That he is equally bent to good and to evil. For the proof of this, you are directed in the foot-note to Rom. vii. 21. where the apoſtle Paul, ſpeaking both of his corrupt and renewed part, ſays, *I find a law, that when I would do good, evil is preſent with me.* And, if you read the preceding and following context, you will find him complaining how corruption bends him as far one way as grace another.

The *other* part of the ſame paradox is, That the believer is, on theſe accounts, both a *devil* and a *ſaint*. Now, that the believer is by nature and corruption a *devil*, is one branch of this poſition here to be confirmed. That he is ſo by *nature*, is proven by the following ſcriptures in the forecited page at the bottom, John vi. 70. and viii. 44. compared; where Chriſt, ſpeaking of ſome that were in a natural ſtate, *viz.* of Judas and the Jews, diſcovers what is the ſtate of all men by nature, *viz. ye are of their father the devil, ſince the luſts of your father they will do;* and therefore may be called devils, as

Lord calls Judas, saying, *I have chosen you twelve, and one of you is a devil.* And such are believers also naturally, as descendents of the first Adam, being *children of disobedience, and children of wrath by nature, even as others*, Eph. ii. 2, 3. And that the believer is so, not only by nature, but also by reason of remaining *corruption*, is proven at the foot of the same page, from James iii. 15. where that apostle, speaking of strife and envy, that may be even among the children of God (which indeed has too much taken place in all ages), says, *This wisdom descendeth not from above, but is earthly, sensual, devilish.* Again, that though the believer be by nature and corruption a devil, yet he is, by grace and regeneration, a saint, is documented also, in the same page, from 1 Cor. vi. 11. *Such were some of you; but ye are sanctified*, &c.

In this manner you may easily go over all the rest of the paradoxes, riddles, or mysteries, contained in this book, and find them evidently confirmed by the scriptures of truth, the word of God. This might be no unprofitable exercise, but tend to lead you in to the true knowledge of the gospel, to which mysteries are so essential, that it is designed by them, and called *the wisdom of God in a mystery*, 1 Cor. ii. 7. and the knowledge of which is so essential to Christianity, and so absolutely necessary to salvation, that the same apostle declares, that *if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* 2 Cor. vi. 3.

Again, if you search the scriptures, you will see many more proofs for every point than I have adduced, and perhaps many much more apposite; for these only are set down at the bottom of the page that first occurred to me: yet, I suppose, though sometimes but one, and sometimes more scriptures are pointed out, they are such as sufficiently confirm the positions they relate to. But that other scriptures might have been adduced in plenty, I shall give one instance in the paradox just now mentioned, *viz.* That every believer, while in this world, is

both a devil and a saint. The latter clause is what none will deny, namely, That every true believer is a saint; for further proof of which, you might see Acts xv. 9. and xxvi. 18. *&c.* But because the first clause may seem more harsh, it may by scripture be also further evinced two ways: *1st*, In respect of the daily commission of sin he has to challenge himself with; for the scripture says, Eccl. vii. 20. *There is not a just man upon earth, that doeth good and sinneth not.* And with this compare 1 John iii. 8. *He that committeth sin, is of the devil.* Hence it is plain, there is not a just man upon earth, but may, in respect of the commission of sin, be called a *devil.* *2dly*, In respect of prevalent temptations, by which he may be hurried into those things *that savour not of God, but of men;* on which account Christ says to Peter, Matt. xvi. 23. *Get thee behind me, Satan.* And if Christ calls Peter a devil, whom he had described as a saint of the first magnitude, ver. 17. one divinely blessed and enlightened; what occasion may every believer have to call himself a devil! Yea, it is a part of his faith and sanctity, to see and acknowledge, with shame before the Lord, his own devilish and desperately wicked heart and nature; which a blind, self-conceited world are ignorant of, being neither acquainted with themselves, nor with God and his word. However, so it is, that the more any shall search the scripture, the more, I hope, will they discern, not only by the texts I have quoted, but from many others also, the truth and evidence of every part of this book, however mysterious some passages of it may seem to many.

Though some of these lines may want the politeness that can please the curious age, yet, while they stand firm upon a scriptural foundation, none of them want authority, and that of the highest nature, except in the account of mockers, and those (of whom there are too many in our day) that are either Deists, who undervalue the scripture, or Atheists, who deride it: and it is sadly to be regretted, that those people are hardened in their wicked principles and practices, by some that per-

haps have a higher profeſſion. For, I have ſeen two prints, one called the *Groan*, and another the *Laugh*, wherein ſome lines, picked out among others, have been expoſed to ridicule: but however ſuch gentlemen may laugh at their own ſport, and wickedly divert themſelves with ſerious matters for a time, I fear their laughing will iſſue in weeping for ever; if God, by giving them repentance, do not make them groan to purpoſe, for the evidence they thus give of either their grievous ignorance of the ſcripture, or their groſs profanity, and of their readineſs to yield themſelves inſtruments of the devil, to promote the Atheiſtical ſpirit of the age, which is bent enough (without any ſuch provocations) to laugh at every thing ſerious, ſacred, and ſcriptural. This is ſo palpable, without my obſervation upon it, and ſo ſelf-evident to all that fear God, and have had the patience to read ſuch prints, that I would not have thought them worth my noticing ſo far, as to make this bare mention of them, had not Providence put the pen in my hand to preface this edition, wherein ſcriptural proofs are added to that part of the book.

Reader, It gives me ſatisfaction enough to underſtand, that this book has already been uſeful and edifying to ſome, however it is intertained by others. The goſpel itſelf is to ſome the *ſavour of life*, to others the *ſavour of death*; to ſome *wiſdom*, to others *fooliſhneſs*; to ſome matter of faith, love, and comfort, to others matter of mockery and ſcorn. I ſhall be far from thinking it any diſcredit or diſparagement to this book, if it meet with the like entertainment.—May the Lord of heaven and earth who over-rules all things, accompany it, in its journies abroad or at home, with his bleſſing to many ſouls; and to his care I commend it, in the words of a famous Scots poet, upon Pſalm xxxv. 1.

Rerum ſancte Opifex, ades,
Et patrocinio protege me tuo.

Which may be adapted to the matter in hand thus:

The truth which hell may criticiſe,
Great God, be near to patrouize.

A POEM, dedicated to the Reverend Mr RALPH ERSKINE, by a Lady in New England, upon reading his Goſpel Sonnets.

ERSKINE, thou bleſſed herald, ſound
Till ſin's black empire totter to the ground.
Well haſt thou Sinai's awful flames diſplay'd,
And rebels doom before their conſcience laid:
From ſin, from ſelf, from truſt in duty fly,
Commit thy naked ſoul to Chriſt, or die.
Go on and proſper in the name of God,
Seraphic preacher, through the thorny road;
The gracious Chriſt, thy labours will reward;
His angel-bands be thy perpetual guard;
Though hell's dark regions at the preſent hiſs,
The God of glory thy ſtrong refuge is.
Mere moral preachers have no pow'r to charm,
Thy lines are ſuch my nobler paſſions warm;
Theſe glorious truths have ſet my ſoul on fire,
And while I read, I'm love and pure deſire.
May the black train of errors hatch'd in hell
No longer on this globe in quiet dwell;
May more like you be rais'd to ſhow their ſhame,
And call them by their diabolic name.
Exalt the Lamb in lovely white and red,
Angels and ſaints his laſting honours ſpread;
My trembling ſoul ſhall bear her feeble part,
'Tis he hath charm'd my ſoul, and won my heart,
Bleſs'd be the Father for electing love.
Bleſs'd be the Son who does my guilt remove,
Bleſs'd be the Dove who does his grace apply.
Oh! may I praiſing live, and praiſing die!

SOME
ACCOUNT
OF THE REVEREND
Mr RALPH ERSKINE.

THE Rev. Mr RALPH ERSKINE was honourably descended of very respectable ancestors; his father, the Rev. Mr HENRY ERSKINE, being one of the thirty-three children of RALPH ERSKINE of Shielfield, a family of considerable repute and standing in the county of Merse, and originally descended from the ancient house of MAR. Our Author, and his brother, the Rev. Mr EBENEZER ERSKINE, late minister of the gospel at Stirling, were two of the children of the said Rev. Mr HENRY ERSKINE, who was sometime minister of the gospel at Cornwal, afterwards at Chirnside *; a man eminent in his day, and justly distinguished for his piety and firm attachment to Presbyterian principles: For his stedfast adherence to which, he was subjected to many considerable hardships in the latter part of the last century, during the persecuting period of Charles II. and James VII †.

The Author of the following Poems was born at Monilaws, in the county of Northumberland, on Sabbath the 15th of March 1685, at three o'clock in the afternoon; and baptized at Chirnside on the 5th of April said year, by the Rev. Mr William Violand.

He gave pretty early proofs of a great genius and fine fancy; and several instances of a pious disposition and a solid way of reflecting on matters. On this account he was, by his parents, early destined for the holy ministry, who resolved to give him a regular and liberal education, in order to qualify him for that important office.

* CORNWAL is in the shire of Northumberland; CHIRNSIDE lies about five miles from Berwick upon Tweed, in the Scots side

† See the continuation of Calamy's life of Baxter, p. 681

When he had acquired a competent measure of Grammar, and other introductory parts of education, he went to the university of Edinburgh, to complete his studies; where he went through the ordinary courses of Philosophy and Divinity with success; and made a considerable progress in all the different branches of literature: for he soon became a fine Grecian, an excellent Logician, and an accomplished Philosopher. But after having acquired such a competent measure of knowledge, in these various branches of erudition, he gave himself up to the study of theology, his darling and beloved topic; in which he made great progress, as his productions therein do abundantly evidence.

The ordinary course of philosophical and theological studies being gone through, at the College of Edinburgh, with success; he was, in the providence of God, called forth to appear in a public character; and being well reported of, by all who knew him, for a conversation becoming the gospel, he was accordingly taken upon trials by the presbytery, of Dunfermline: and having finished the usual pieces of trial assigned him, to the entire satisfaction of the Presbtery he was by them licensed to preach, as a probationer, the everlasting gospel, on the 8th of June, 1709. In which capacity he exercised the talents which the Lord had graciously conferred on him, within the bounds of the said Presbtery, both in vacancies and settled congregations, to the great satisfaction of his hearers, both ministers and people, as his certificate from that Presbytery, dated April 4th, 1711. expressly bears.—In this station of life he did not long remain: Providence soon opened a door for him; and he got an unanimous call, from the parishoners of Dunfermline, on the first of may 1711, to exercise his ministerial talents and abilities amongst them; which call was approven of by the Presbytery on the day following, as regularly proceeded in. He went through the usual pieces of trial, for ordination, prescribed by the Presbytery, with approbation; and thereupon they set him apart to the office

of the holy miniſtry, in the collegiate charge of Dunfermline, on Auguſt 7th 1711.

Under the character of a miniſter of the goſpel, having now a paſtoral relation to a particular flock, in the church univerſal, he *determined* not to *know any thing ſave Jeſus Chriſt and him crucified:* He was *inſtant in ſeaſon and out of ſeaſon*, in all parts of his miniſterial labours, and gave himſelf wholly thereunto; exhorting the people under his truſt, from houſe to houſe, in the way of family viſitation; examining them more publicly upon the principles of our holy religion; viſiting the ſick, when called; and preaching the everlaſting goſpel, in which he had a very pleaſant and edifying gift. He preached, by turns, with his colleague, every Sabbath and Thurſday, through the year; and afterwards, when he had none, for ſeveral years before his death, he officiated alone, very punctually, both on Sabbath and week-day.

He delivered few extemporary productions. His ſermons were generally the fruit of diligent ſtudy, and aſſiduous application. For the moſt part he wrote all; and kept very cloſe by his notes in the delivery, except when the Lord was pleaſed to carry in upon his mind, in time of preaching, ſome pat and appoſite enlargements, whereof he had no previous ſtudy, and to which he nevertheleſs chearfully gave way, as coming from HIM who has *the tongue of the learned;* who knows how to ſpeak *a word in ſeaſon to him that is weary;* and who ſays, *It ſhall be given you the ſame hour what ye ſhall ſpeak; for it is not ye that ſpeak, but the Spirit of your Father that ſpeaketh in you.*—He was bleſſed with a rich and fertile invention, as appears in the agreeable and entertaining diverſity, wherewith his heads of doctrine are every where adorned. The poetical genius, with which he was happily endowed, contributed not a little to the embelliſhment of his diſcourſes, with a variety of pertinent epithets and ſtriking metaphors.

His gift of preaching was both inſtructing and ſearching. Few outſhone him in the nervous and convincing

manner, whereby he confirmed the truth of the doctrines he inſiſted on; and fewer ſtill in the warm and pathetic addreſs, in which he enforced the practice of them.

He peculiarly excelled in the ample and free offers of Chriſt he made to his hearers; and the captivating and alluring methods he uſed, for gaining their compliance, or their receiving and reſting on Chriſt alone for their ſalvation, as thus freely and fully exhibited unto them in the goſpel. On all which accounts he was juſtly eſteemed, and much followed, as one of the moſt popular and edifying preachers of his day.—— During his time, ſacramental ſolemnities, at Dunfermline, were very much crowded; numbers of people, from ſeveral parts of the kingdom, reſorting unto them: and the Lord was pleaſed to countenance ſome of theſe communions, with ſignal evidences of his gracious preſence and influence, to the ſweet and comfortable experience of many.

It will eaſily appear to the judicious and experienced reader, in peruſing his writings, that he had as dexterous a faculty in ranſacking the plagues of the heart, and deſcribing the diverſified circumſtances of ſerious and exerciſed ſouls, as if they had fully communicated their ſeveral doubts and caſes unto him; while, in the mean time, he was only unfolding the inward experience of his own ſoul, what he himſelf felt of the workings of unbelief, and of the powerful influence of the Holy Spirit, in oppoſition thereunto; which could not but quadrate, or agree, with the operations of the ſelf-ſame Spirit of God in others; for, *as in water, face anſwereth to face, ſo doth the heart of man to man.*

This eminent ſervant of Jeſus Chriſt, being exerciſed to godlineſs from his youth, became, by the grace of God, a *ſcribe inſtructed unto the kingdom of heaven*, whom our Lord compares to *an houſholder, which bringeth forth out of his treaſure, things new and old.* Old invariable truths, but new illuſtrations of them; old ex-

periences, the ſame with other ſaints before, but new obſervations and improvements upon them: ſo that, with abundance of propriety, it may be ſaid, that there are few perplexing doubts, or intricate caſes, which the ſaints have, at any time, been exerciſed with, that are not in ſome one or other of his ſermons, very judiciouſly ſolved, and diſtinctly elucidated, or cleared up.

During our Author's life-time, and at the importunity of many of his acquantance, both miniſters and people, he publiſhed a great number of his ſermons, on the moſt intereſting ſubjects, which were well reliſhed by the truly godly, and had their praiſes in the churches of Chriſt, both at home and abroad. Theſe, with ſeveral others, tranſcribed from his notes, were firſt collected together, after his death, and publiſhed along with his poems, in two large volumes in folio in the years 1764 and 1765, printed in an elegant manner; and, ſince that time, re-printed in ten large volumes octavo, for the more conveniency of readers and purchaſers, with conſiderable additions and amendments *.

We cannot diſmiſs this account of our Author, without taking notice of another particular concerning him, which conſtitutes a very material branch of his cha-

* That eminent divine, the late Rev Dr BRADBURY, in his preface to a collection of ſome of Mr ERSKINE's Sermons, printed at London, in 1748, expreſſes himſelf in the following manner: "Theſe Sermons, ſaith he, have no need of my recom-"mendation: the reader will find in them a faithful adherence "to the deſign of the goſpel, a clear defence of thoſe doctrines that "are the pillar and ground of truth, a large compaſs of thought, "a ſtrong force of argument, and a happy flow of words, which "are both judicious and familiar; and they have been greatly "bleſſed to the edification of many, eſpecially the poor of the "flock"

The words of the late juſtly celebrated and pious Mr HERVEY are very ſignificant, and truly expreſſive of the high eſteem he had for Mr ERSKINE's Works.—"Was I to read with a ſingle "view to the edification of my heart, in true faith, ſolid com-"fort, and evangelical holineſs; I would have recourſe to Mr "ERSKINE, and take his volumes for my guide, my companion, "and my own familiar friend."

racter. He was not only deservedly esteemed, as a judicious DIVINE; but also much respected as a good POET: And he hath favoured the world with several excellent productions of that nature, which have all met with a very favourable reception. His poetical talent was employed chiefly on divine subjects; he had no relish and taste for any other. In his younger years, at his leisure hours, he composed the following piece, which is now intitled, GOSPEL SONNETS; or, *Spiritual Songs*, in six parts. The usefulness of this poetical compend of the revealed principles of our holy religion, for promoting the life of faith, comfort and holiness, will be experienced, it is hoped, by many of the saints of God, to the latest posterity.—This piece was so well relished, that it hath undergone a multitude of impressions; and the demand for it is as great as ever.

About the year 1738, he emitted into the world his poetical paraphrase upon the whole book of the SONG OF SOLOMON: which indeed is an evangelical comment, done in a strain adapted to the New-Testament dispensation, upon that allegorical or figurative part of holy writ.—This performance has likewise been very acceptable, and undergone a variety of editions.

By emitting the above poetical essays into the world, and some smaller performances, our Author's abilities as a poet came to be known; and induced the Reverend Synod, of which he was a member, repeatedly to importune him, to employ some of his vacant hours, in turning all the poetical passages of sacred writ into common metre, of the same kind with the Psalms of David. These recommendations he at last complied with; and his productions at last made their appearance, under the title of SCRIPTURE SONGS, selected from several passages in the Old and New Testament, which were well relished, and have now undergone three editions.

Our Author, besides his sermons and poems, published several tracts, on some points of controversy, in

which he displayed his abilities as a writer: particularly an elaborate treatise, intitled, FAITH NO FANCY; or, *a Treatise of Mental Images:* a book singularly valuable, for the clear and perspicuous manner in which he hath handled and established this important point; every way worthy of our Author, and reflected the greatest honour upon him; in regard it hath given the greatest display of his abilities, both as a divine and philosopher, and how capable he was to exhaust any point, when he set himself to it, even in an abstract way of reasoning: a book that effectually silenced all his opponents; and stands to this day unanswered.

This faithful and laborious servant of Jesus Christ, laboured successfully in the work of the ministry, and continued publicly useful in his Master's work, till within a few days of his departure; for he preached in his own pulpit on Sabbath the 29th of October 1752. and he was thereafter seized, in the end of the same month, *viz.* October 1752, with a nervous fever, (wherein, nevertheless he enjoyed the exercise of his judgment and senses) which lasted only for a few days, and at last was the happy messenger of freeing him from the incumbrances of an imbodied state, and leading him to the world of spirits, and the regions of eternal bliss and felicity; for on the eight day of the fever, he fell asleep in the Lord, being Monday Nov. 6th, 1752. in the 68th year of his age, after labouring unweariedly and successfully in the work of the ministry, among his flock in Dunfermline, for the space of forty-two years.

Mr Erskine, our worthy Author, affords room for large commendations, were we disposed to give them; and his complete character is truly great, and his disposition exceedingly amiable.—If he is considered as to his *natural endowments*, he possessed many fine qualities; he had a sweet temper, a clear head, a rich invention, a lively imagination, and a great memory.—If he is viewed as to his *acquired abilities;* he was well acquaint-

ed with all the uſeful branches of literature, neceſſary to adorn the ſcholar, and the miniſter.—If he is conſidered as to his *office;* he was a great and judicious divine, a pious evangelical preacher, and an able caſuiſt.—In ſhort, he was not only a learned man, and an able divine, but an affectionate familiar friend, a ſocial companion, a devout Chriſtian, and a *burning and ſhining light.*

By his death, the *church of Chriſt* loſt a great light, a heroic champion for the truth, and a bold contender for the faith, once delivered unto the ſaints,—The *body* he was laſt connected with, have been deprived of an uſeful member, and a ſhining ornament to their cauſe.—The *congregation* he laboured among, loſt an able faithful miniſter, a laborious and ſucceſsful wreſtler, and a painful and diligent inſtructor.—His *family* and *relatives*, loſt a true friend, an affectionate huſband, a tender-hearted parent, and a ſtriking pattern of virtue.—His *acquaintance* and *intimates*, an endearing brother, a ſocial companion, and an engaging friend.

Mr. Erſkine was twice married. His firſt marriage was with Margaret Dewar, a daughter of the laird of Laſſodie; which commenced the 15th of July, 1714. She lived with him about ſixteen years; during which time ſhe bore ten children, five ſons and five daughters: three of theſe ſons were miniſters in the aſſociation, *viz.* the Rev. Meſſrs Henry John, and James; the firſt ordained miniſter at Falkirk, the ſecond at Leſslie, and the third at Stirling. All of them died in the prime of life, when they had given the world juſt ground to conceive high expectations of their uſefulneſs in the church.—His ſecond marriage was with Maragret Simſon, a daughter of Mr. Simſon, writer to the Signet at Edinburgh, which took place, February 24th, 1732. She bore him four ſons, and ſurvived himſelf ſome few years. One of the ſons of this marriage is ſtill in life, and reſides at London. All his other childred are now removed by death.

AN ACROSTIC.

M UCH fam'd on earth, renown'd for piety;
A midſt bright ſeraphs now ſings chearfully.
S acred thine anthems yield much pleaſure here:
T heſe ſongs of thine do truly charm the ear *.
E ach line thou wrot'ſt doth admiration raiſe;
R ouſe up the ſoul to true ſeraphic praiſe.

R eligiouſly thy life below was ſpent:
A mazing pleaſures now thy ſoul content.
L ong didſt thou labour in the church below,
P oinˊting out Chriſt, the Lamb who ſaves from wo,
H eav'n's bleſſedneſs on ſinners to beſtow.

E RSKINE the great! whoſe pen ſpread far abroad,
R edeeming love; the ſole device of God.
S ubſtantial themes thy thoughts did much purſue;
K ept pure the truth, eſpous'd but by a few.
I ntegrity of heart, of ſoul ſerene;
N o friend to vice, no cloke to the profane:
E mploy'd thy talents to reclaim the vain.

* Alluding to his poetical pieces.

A

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GOSPEL SONNETS.

PART I.

The BELIEVER's ESPOUSALS:

A POEM upon ISAIAH liv. 5. *Thy Maker is thy Husband.*

PREFACE.

HARK, dying mortal, *if the Sonnet prove*
A song of living *and* immortal *love*,
'Tis then thy grand concern the theme to know,
If life *and* immortality *be so.*
Are eyes *to read, or* ears *to hear a truſt?*
Shall both in death be cram'd anon with duſt?
Then trifle not to pleaſe thine ear and eye,
But read thou, hear thou, for eternity.
Purſue not ſhadows wing'd, but be thy chaſe,
The God of glory on the field of grace:
The mighty hunter's *name is loſt and vain,*
That runs not this ſubſtantial prize to gain.
Theſe humble lines aſſume no high pretence,
To pleaſe thy fancy, or allure thy ſenſe:
But aim, if everlaſting life's thy chaſe,
To clear thy mind, and warm thy heart through grace.
A marriage ſo myſterious I proclaim,
Betwixt two parties of ſuch diff'rent fame,
That human tongues may bluſh their names to tell,
To wit, the PRINCE *of* HEAV'N, *the* heir *of hell!*
But, on ſo vaſt a ſubject, who can find
Words ſuiting the conceptions of his mind?
Or, if our language with our thought could vie,
What mortal thought can raiſe itſelf ſo high?
When words and thoughts both fail, may faith and pray'r
Aſcend by climbing up the ſcripture-ſtair:
From ſacred writ theſe ſtrange eſpouſals may
Be explicated in the foll'wing way.

CHAP. I.

A general account of Man's fall in ADAM, and the remedy provided in CHRIST; and a particular account of man's being naturally weded to the law, as a covenant of works.

SECT. I.

The FALL *of* ADAM.

OLD Adam once a heav'n of pleaſure found,
While he with perfect innocence was crown'd;
His wing'd affections to his God could move
In raptures of deſire, and ſtrains of love.
Man ſtanding ſpotleſs, pure, and innocent,
Could well the law of works with works content;
Though then, (nor ſince), it could demand no leſs
Than perſonal and perfect righteouſneſs:
Theſe unto ſinleſs man were eaſy terms,
Though now beyond the reach of wither'd arms.
The legal cov'nant then upon the field,
Perfection ſought, man could perfection yield
Rich had he, and his progeny remain'd,
Had he primeval innocence maintain'd:
His life had been a reſt without annoy,
A ſcene of bliſs, a paradiſe of joy.
But ſubtile Satan, in the ſerpent hid,
Propoſing fair the fruit that God forbid,
Man ſoon ſeduc'd by hell's alluring art,
Did, diſobedient, from the rule depart,
Devour'd the bait, and by his bold offence
Fell from his bliſsful ſtate of innocence*.
Proſtrate, he loſt his God, his life, his crown,
From all his glory tumbled headlong down;
Plung'd in a deep abyſs of ſin and wo,
Where, void of heart to will, or hand to do;

* Gen. iii. 1,—6.

For's own relief he can't command a thought,
The total ſum of what he can is nought.
He's able only now t' increaſe his thrall;
He can deſtroy himſelf, and this is all.
But can the helliſh brat Heav'n's law fulfil,
Whoſe precepts high ſurmount his ſtrength and ſkill?
Can filthy droſs produce a golden beam?
Or poiſon'd ſprings a ſalutif'rous ſtream?
Can carnal minds, fierce enmity's wide maw,
Be duly ſubject to the divine law?
Nay, now its direfull *threat'nings* muſt take place
On all the diſobedient human race,
Who do by guilt Omnipotence provoke,
Obnoxious ſtand to his uplifted ſtroke.
They muſt ingulf themſelves in endleſs woes,
Who to the living God are deadly foes;
Who natively his holy will gainſay,
Muſt to his awful juſtice fall a prey.
In vain do mankind now expect, in vain
By legal deeds immortal life to gain:
Nay, death is threaten'd, threats muſt have their due
Or *ſouls that ſin muſt die* *, as God is true.

SECT. II.

Redemption through CHRIST.

THE ſecond Adam, ſov'reign Lord of all,
Did, by his Father's authorizing call,
From boſom of eternal love deſcend,
To ſave the guilty race that him offend;
To treat an everlaſting peace with thoſe,
Who were and ever would have been his foes.
His errand, never ending life to give
To them, whoſe malice would not let him live;
To make a match with rebels, and eſpouſe
The brat which at his love her ſpite avows.
Himſelf he humbled to depreſs her pride,
And make his mortal foe his loving bride.

* Ezek. xviii. 4.

But, ere the marriage can be ſolemniz'd,
All lets muſt be remov'd, all parties pleas'd.
Law-righteouſneſs *requir'd*, muſt be procur'd
Law-vengeance *threaten'd*, muſt be full endur'd,
Stern juſtice muſt have credit by the match,
Sweet mercy by the heart the bride muſt catch.
Poor *bankrupt!* all her debt muſt firſt be paid,
Her former huſband in the grave be laid:
Her preſent lover muſt be at the coſt,
To ſave and ranſom to the uttermoſt,
If all theſe things this ſuitor kind can do,
Then he may win her, and her bleſſing too.
Hard terms indeed! while death's the firſt demand:
But *love is ſtrong as death**, and will not ſtand
To carry on the ſuit, and make it good,
Though at the deareſt rate of wounds and blood
The burden's heavy, but the back is broad,
The glorious lover is the mighty God †.
Kind bowels yearning in th' eternal Son.
He left his Father's court, his heav'nly throne:
Aſide he threw his moſt divine array,
And wrapt his Godhead in a veil of clay,
Angelic armies, who in glory crown'd,
With joyful harps his awful throne ſurround,
Down to the cryſtal frontier of the ſky ‡
To ſee the Saviour born, did eager fly;
And ever ſince behold with wonder freſh
Their Sov'reign and our Saviour wrapt in fleſh.
Who in this garb did mighty love diſplay,
Reſtoring what he never took away ‖,
To God his glory, to the law its due,
To heav'n its honour, to the earth its hue;
To man a righteouſneſs divine, complete,
A royal robe to ſuit the nuptial rite.
He in her favours, whom he lov'd ſo well,
At once did purchaſe heav'n, and vanquiſh hell.

* Song viii. 6. † Iſa. ix. 6. ‡ Luke ii. 9,—14
‖ Pſalm lxix. 4.

Oh! unexampled love! ſo vaſt, ſo ſtrong,
So great, ſo high, ſo deep, ſo broad, ſo long!
Can finite thought this ocean huge explore,
Unconſcious of a bottom or a ſhore?
His love admits no parallel, for why,
At one great draught of love he drank hell dry.
No drop of wrathful gall he left behind;
No dreg to witneſs that he was unkind.
The ſword of awful juſtice pierc'd his ſide,
That mercy thence might guſh upon the bride.
The meritorious labours of his life,
And glorious conqueſts of his dying ſtrife;
Her debt of doing, ſuff'ring, both cancell'd,
And broke the bars his lawful captive held.
Down to the ground the helliſh hoſts he threw,
Then mounting high the trump of triumph blew,
Attended with a bright ſeraphic band,
Sat down enthron'd ſublime on God's right hand;
Where glorious choirs their various harps employ,
To ſound his praiſes with confed'rate joy.
There he, the bride's ſtrong Interceſſor ſits,
And thence the bleſſings of his blood tranſmits,
Sprinkling all o'er the flaming throne of God,
Pleads for her pardon his atoning blood;
Sends down his holy co-eternal Dove,
To ſhew the wonders of incarnate love,
To woo and win the bride's reluctant heart,
And pierce it with his kindly killing dart;
By goſpel light to manifeſt that now
She has no further with the law to do;
That her new Lord has loos'd the fed'ral tie,
That once hard bound her or to *do* or *die;*
That precepts, threats, no ſingle mite can crave.
Thus for her former ſpouſe he digg'd a grave;
The law fait to his croſs did nail and pin,
Then bury'd the defunct his tomb within,
That he the lonely widow to himſelf might win.

SECT. III.

Man's LEGAL *diſpoſition.*

BUT, after all, the bride's ſo malecontent,
No argument, ſave pow'r, is prevalent
To bow her will, and gain her heart's conſent.
The glorious Prince's ſuit ſhe diſapproves,
The law, her old primordial huſband loves;
Hopeful in its embraces life to have,
Though dead, and bury'd in her ſuitor's grave;
Unable to give life, as once before;
Unfit to be a huſband any more.
Yet proudly ſhe the new addreſs diſdains,
And all the bleſt Redeemer's love and pains;
Though now his head, that cruel thorns did wound,
Is with immortal glory circled round;
Archangels at his awful footſtool bow,
And drawing love ſits ſmiling on his brow.
Though down he ſends, in goſpel-tidings good,
Epiſtles of his love, ſign'd with his blood:
Yet lordly ſhe the royal ſuit rejects,
Eternal life by legal works affects;
In vain the *living ſeeks among the dead**,
Sues quick'ning comforts in a killing head.
Her dead and bury'd huſband has her heart,
Which can nor death remove, nor life impart.
Thus all revolting Adam's blinded race
In their firſt ſpouſe their hope and comfort place.
They natively expect, if guilt them preſs,
Salvation by a home-bred righteouſneſs:
They look for favour in JEHOVAH's eyes,
By careful *doing* all that in them lies.
'Tis ſtill their primary attempt to draw
Their life and comfort from the vet'ran law;
They flee not to the hope the goſpel gives;
To truſt a promiſe bare, their minds aggrieves,
Which judge the man that *does*, the man that *lives*.

* Luke xxvi. 5.

As native as they draw their vital breath,
Their fond recourſe is to the legal path.
Why, ſays old nature, in law-wedded man,
'Won't Heav'n be pleas'd, if I do all I can?
'If I conform my walk to nature's light,
'And ſtrive, intent to practiſe what is right?
'Thus won't I by the God of heav'n be bleſs'd,
'And win his favour, if I do my beſt? [thrall,
'Good God! (he cries) when preſs'd with debt and
'*Have patience with me, and I'll pay thee all* *.'
Upon their *all*, their *beſt*, they're fondly mad,
Though yet their *all* is naught, their *beſt* is bad
Proud man *his can does* mightily exalts,
Yet are his brighteſt works but ſplendid faults.
A ſinner may have ſhews of good, but ſtill
The beſt he can, ev'n at his beſt, is ill.
Can heav'n or divine favour e'er be win
By thoſe that are a maſs of hell and ſin?
The righteous law does num'rous woes denounce
Againſt the wretched ſoul that fails but once:
What heaps of curſes on their heads it rears,
That have amaſs'd the guilt of num'rous years!

SECT. IV.

Man's ſtrict attachment to legal TERMS, *or to the law as a condition of life.*

SAY, on what terms then Heav'n appeas'd will be?
Why, ſure *perfection* is the leaſt degree.
Yea, more, full *ſatisfaction* muſt be giv'n
For treſpaſs done againſt the laws of Heav'n.
Theſe are the terms: what mortal back ſo broad,
But muſt for ever ſink beneath the load?
A ranſom muſt be found, or die they muſt,
Sure, ev'n as juſtice infinite is juſt.
But, ſays the legal, proud, ſelf-righteous heart,
Which cannot with her ancient conſort part,

* Matth. xviii. 26.

'What! won't the goodneſs of the God of heav'n,
'Admit of ſmalls, when greater can't be giv'n?
'He knows our fall diminiſh'd all our funds,
'Won't he accept of pennies now for pounds?
'Sincere endeavours for perfection take,
'Or terms more poſſible for mankind make?'
Ah! poor divinity, and jargon looſe;
Such hay and ſtraw will never build the houſe.
Miſtake not here, proud mortal, don't miſtake,
God changes not, nor other terms will make.
Will divine faithfulneſs itſelf deny,
Which ſwore ſolemnly, Man ſhall *do*, or *die?*
Will God moſt true extend to us, forſooth,
His goodneſs, to the damage of his truth?
Will ſpotleſs holineſs be baffled thus?
Or awful juſtice be unjuſt for us?
Shall faithfulneſs be faithleſs for our ſake,
And he his threats, as we his precepts break?
Will our great Creditor deny himſelf;
And for full payment take our filthy pelf?
Diſpenſe with juſtice, to let mercy vent?
And ſtain his royal crown with 'miniſh'd rent?
Unworthy thought! O let no mortal clod
Hold ſuch baſe notions of a glorious God.
Heav'n's holy cov'nant, made for human race,
Conſiſts, or whole of works, or whole of grace.
If *works* will take the field, then works muſt be
For ever perfect to the laſt degree:
Will God diſpenſe with leſs? Nay, ſure he won't
With ragged toll his royal law affront.
Can raggs, that Sinai flames will ſoon diſpatch,
E'er prove the fiery law's adequate match?
Vain man muſt be divorc'd, and chooſe to take
Another huſband, or a burning lake.

We find the divine volume no where teach
New legal terms within our mortal reach.
Some make, though in the ſacred page unknown,
Sincerity aſſume *perfection's* throne:

But who will boaſt this baſe uſurper's ſway,
Save miniſters of darkneſs, that diſplay
Invented night to ſtifle ſcripture day?
The nat'raliſt's ſincerity is naught,
That of the gracious is divinely taught;
Which teaching keeps their graces, if ſincere,
Within the limits of the goſpel-ſphere,
Where vaunting, none created graces ſing,
Nor boaſt of ſtreams, but of the Lord the ſpring.
Sincerity's the ſoul of ev'ry grace,
The quality of all the ranſom'd race.
Of promis'd favour 'tis a fruit, a clauſe;
But no procuring term, no moving cauſe.
How unadvis'd the legal mind confounds
The *marks* of divine favour with the grounds,
And *qualities* of covenanted friends
With the condition of the cov'nant blends?
Thus holding goſpel truths with legal arms,
Miſtakes new-cov'nant *fruits* for fed'ral terms.
The joyful ſound no change of terms allows,
But change of perſons, or another ſpouſe.
The nature ſame that ſinn'd muſt *do* and *die;*
No milder terms in goſpel-offers lie.
For grace no other law-abatement ſhews,
But how law-debtors may reſtore its dues;
Reſtore, yea, through a Surety in their place,
With double int'reſt and a better grace.
Here we of no new terms of life are told,
But of a Huſband to fulfil the old;
With him alone by faith we're call'd to wed,
And let no rival * *bruik* the marriage-bed. * *Enjoy.*

SECT. V.

Mens vain attempt to ſeek LIFE *by* CHRIST'S *righteouſneſs, joined with their own; and legal hopes natural to all.*

BUT ſtill the bride reluctant diſallows
The junior ſuit, and hugs the ſenior ſpouſe.

Such the old ſelfiſh folly of her mind,
So bent to lick the duſt, and graſp the wind,
Alleging works and duties of her own
May for her criminal offence atone;
She will her antic dirty robe provide,
Which vain ſhe hopes will all pollutions hide.
The filthy rags that ſaints away have flung.
She holding, wraps and rolls herſelf in dung.
Thus maugre all the light the goſpel gives,
Unto her nat'ral conſort fondly cleaves.
Though mercy ſet the royal match in view,
She's loth to bid her ancient mate adieu.
When light of ſcripture, reaſon, common ſenſe
Can hardly mortify her vain pretence
To legal righteouſneſs; yet if at laſt
Her conſcience rous'd begins to ſtand aghaſt,
Preſs'd with the dread of hell, ſhe'll raſhly patch,
And halve a bargain with the proffer'd match;
In hopes his help, together with her own,
Will turn to peaceful ſmiles the wrathful frown.
Though grace the riſing Sun delightful ſings,
With full ſalvation in his golden wings,
And righteouſneſs complete; the faithleſs ſoul,
Receiving half the light, rejects the whole;
Revolves the ſacred page, but reads purblind
The goſpel-meſſage with a legal mind.
Men dream their ſtate, ah! too, too ſlightly view'd,
Needs only be amended, not renew'd;
Scorn to be wholly debtors unto grace,
Hopeful their works may meliorate their caſe.
They fancy preſent prayers, and future pains
Will for their former failings make amends:
To legal yokes they bow their ſervile necks,
And, leſt ſoul-ſlips their falſe repoſe perplex,
Think Jeſus' merits make up all defects.
They patch his glorious robe with filthy rags,
And *burn* but *incenſe to their proper drags* *,

* Hab. i. 16.

Diſdain to uſe his righteouſneſs alone,
But as an aiding ſtirr'p to mount their own;
Thus in Chriſt's room his rival ſelf enthrone,
And vainly would, dreſs'd up in legal trim,
Divide ſalvation 'tween themſelves and him.
But know, vain man, that to his ſhare muſt fall
The glory of the whole, or none at all.
In him all wiſdom's hidden treaſures lie *,
And *all the fulneſs of the Deity* †.
This ſtore alone, immenſe, and never ſpent,
Might poor inſolvent debtors well content;
But to hell-priſon juſtly Heav'n will doom
Proud fools that on their petty ſtock preſume.
The ſofteſt couch that gilded nature knows,
Can give the waken'd conſcience no repoſe.
When God arraigns, what mortal pow'r can ſtand
Beneath the terror of his lifted hand?
Our ſafety lies beyond the nat'ral line,
Beneath a purple covert all divine.
Yet how is precious Chriſt, the way, deſpis'd,
And high the way of life by *doing* priz'd!
But can its vot'ries all its levy ſhow?
They prize it moſt, who leaſt its burden know:
Who by the law in part would ſave his ſoul,
Becomes a *debtor to fulfil the whole* ‡.
Its pris'ner he remains, and without bail,
'Till ev'ry mite be paid; and if he fail,
(As ſure he muſt, ſince, by our ſinful breach,
Perfection far ſurmounts all mortal reach),
Then curs'd for ever muſt his ſoul remain:
And *all the folk of God muſt ſay*, AMEN §.
Why, ſeeking that the law ſhould help afford,
In honouring the law, he ſlights its Lord,
Who gives his law-fulfilling righteouſneſs
To be the naked ſinner's perfect dreſs,
In which he might with ſpotleſs beauty ſhine
Before the face of majeſty divine:

* Col. ii. 3. † Col. ii. 9. ‡ Gal. v. 3. § Deut. xxvii. 26.

Yet, lo! the ſinner works with mighty pains
A garment of his own to hide his ſtains;
Ungrateful overlooks the gifts of God,
The robe wrought by his hand, dy'd in his blood.
In vain the Son of God this web did weave,
Could our vile rags ſufficient ſhelter give.
In vain he ev'ry thread of it did draw,
Could ſinners be o'ermantled by the law.
Can mens ſalvation on their works be built,
Whoſe faireſt actions nothing are but guilt?
Or can the law ſuppreſs th' avenging flame,
When now its only office is to damn?
Did life come by the law in part or whole,
Bleſt Jeſus dy'd in vain to ſave a ſoul.
Thoſe then who life by legal means expect,
To them is Chriſt become of *no effect* *;
Becauſe their legal mixtures do in fact
Wiſdom's grand project plainly counteract.
How cloſs proud carnal reaſonings combine,
To fruſtrate ſov'reign grace's great deſign?
Man's heart by nature weds the law alone,
Nor will another paramour enthrone.
True, many ſeem by courſe of life profane,
No favour for the law to entertain;
But break the bands, and caſt the cords away,
That would their raging luſts and paſſions ſtay.
Yet ev'n this reigning madneſs may declare,
How ſtrictly wedded to the law they are;
For now (however rich they ſeem'd before)
Hopeleſs to pay law-debt, they give it o'er, [more.
Like deſp'rate debtors mad, ſtill run themſelves in
Deſpair of ſucceſs ſhews their ſtrong deſires,
Till legal hopes are parch'd in luſtful fires.
'Let's give, ſay they, our lawleſs will free ſcope,
'And live at random, for *there is no hope* †.'
The law, that can't them help, they ſtab with hate,
Yet ſcorn to beg, or court another mate.

* Gal. ii. 21. v. 2, 4. † Jer. xviii. 12.

Here luſts moſt oppoſite their hearts divide,
Their beaſtly paſſion, and their bankrupt pride.
In paſſion they their native mate deface,
In pride diſdain to be oblig'd to grace.
Hence plainly, as a rule 'gainſt law they live,
Yet cloſely to it as a cov'nant cleave.
Thus legal pride lies hid beneath the patch,
And ſtrong averſion to the goſpel-match.

CHAP. II.

The manner of a ſinner's divorce from the law in a work of humiliation, and of his marriage to the Lord JESUS CHRIST; or, the way how a ſinner comes to be a believer.

SECT. I.

Of a LAW-WORK, *and the workings of legal pride under it.*

SO proud's the bride, ſo backwardly diſpos'd;
How then ſhall e'er the happy match be clos'd?
Kind grace the tumults of her heart muſt quell,
And draw her heav'nward by the gates of hell.
The bridegroom's Father makes, by's holy Spirit,
His ſtern command with her ſtiff conſcience meet;
To daſh her pride, and ſhew her utmoſt need,
Purſues for double debt with awful dread.
He makes her former huſband's frightful ghoſt
Appear and damn her, as a *bankrupt* loſt;
With curſes, threats, and Sinai thunder-claps
Her lofty tow'r of legal boaſting ſaps.
Theſe humbling ſtorms, in high or low degrees,
Heav'n's Majeſty will meaſure as he pleaſe;
But ſtill he makes the fiery law at leaſt
Pronounce its awful ſentence in her breaſt,

Till *through the law** convict of being loſt,
She hopeleſs *to the law* gives up the ghoſt:
Which now in rigour comes full debt to crave,
And in cloſe priſon caſt; but not to ſave.
For now 'tis weak and can't (through our default)
Its greateſt votaries to life exalt.
But well it can command with fire and flame,
And to the loweſt pit of ruin damn.
Thus doth it, by commiſſion from above,
Deal with the bride, when Heav'n would court her love.
Lo! now ſhe ſtartles at the Sinai trump,
Which throws her ſoul into a diſmal dump,
Conſcious another huſband ſhe muſt have,
Elſe die for ever in deſtruction's grave.
While in conviction's jail ſhe's thus inclos'd,
Glad news are heard, the royal Mate's propos'd.
And now the ſcornful bride's inverted ſtir
Is racking fear, he ſcorn to match with her.
She dreads his fury, and deſpairs that he
Will ever wed ſo vile a wretch as ſhe.
And here the legal humour ſtirs again
To her prodigious loſs, and grievous pain:
For when the Prince preſents himſelf to be
Her huſband, then ſhe deems; Ah! is not he
Too fair a match for ſuch a filthy bride?
Unconſcious that the thought bewrays her pride,
Ev'n pride of merit, pride of righteouſneſs,
Expecting Heav'n ſhould love her for her dreſs;
Unmindful how the fall her face did ſtain,
And made her but a black unlovely ſwain;
Her whole primeval beauty quite defac'd,
And to the rank of fiends her form debas'd;
Without diſfigur'd, and defil'd within,
Uncapable of any thing but ſin.
Heav'n courts not any for their comely face,
But for the glorious praiſe of ſov'reign grace,
Elſe ne'er had courted one of Adam's race,
Which all as children of corruption be,

* Gal. ii. 19.

Heirs rightful of immortal miſery.
Yet here the bride employs her fooliſh wit,
For this bright match her ugly form to fit;
To daub her features o'er with legal paint,
That with a grace ſhe may herſelf preſent.
Hopeful the Prince with credit might her wed,
If once ſome comely qualities ſhe had.
In humble pride, her haughty ſpirit flags;
She cannot think of coming all in rags.
Were ſhe a humble, faithful penitent,
She dreams he'd then contract with full content.
Baſe varlet! thinks ſhe'd be a match for him,
Did ſhe but deck herſelf in handſome trim,
Ah! fooliſh thoughts! in legal deeps that plod,
Ah! ſorry notions of a ſov'reign God!
Will God expoſe his great, his glorious Son,
For our vile baggage to be ſold and won?
Should ſinful modeſty the match decline,
Until its garb be briſk and ſuperfine;
Alas! when ſhould we ſee the marriage-day?
The happy bargain muſt flee up for ay.
Preſumptuous ſouls in ſurly modeſty,
Half-ſaviours themſelves would fondly be.
Then hopeful th' other half their due will fall,
Diſdain to be in Jeſus' debt for all.
Vainly they firſt would waſh themſelves, and then
Addreſs the fountain to be waſh'd more clean;
Firſt heal themſelves, and then expect the blam:
Ah! many ſlightly cure their ſudden qualm.
They heal their conſcience with a tear or pray'r;
And ſeek no other Chriſt, but periſh there.
O ſinner! ſearch the houſe, and ſee the thief
That ſpoils thy Saviour's crown, thy ſoul's relief,
The hid, but heinous ſin of unbelief.
Who can poſſeſs a quality that's good,
Till firſt he come to Jeſus' cleanſing blood?
The pow'r that draws the bride, will alſo ſhew
Unto her by the way her helliſh hue,

As void of ev'ry virtue to commend,
And full of ev'ry vice that will offend.
'Till ſov'reign grace the ſullen bride ſhall catch,
She'll never fit herſelf for ſuch a match.
Moſt qualify'd they are in heav'n to dwell,
Who ſee themſelves moſt qualify'd for hell;
And, ere the bride can drink ſalvation's cup,
Kind Heav'n muſt reach to hell and lift her up:
For no decorum e'er about her found,
Is ſhe belov'd; but on a nobler ground.
JEHOVAH's love is like his nature free,
Nor muſt his creature challenge his decree;
But low at ſov'reign grace's footſtool creep,
Whoſe ways are ſearchleſs, and his judgments deep.
Yet grace's ſuit meets with reſiſtance rude
From haughty ſouls; for lack of innate good
To recommend them. Thus the backward bride
Affronts her ſuitor with her modeſt pride.
Black hatred for his offer'd love repays,
Pride under maſk of modeſty diſplays:
In part would ſave herſelf; hence, ſaucy ſoul!
Rejects the matchleſs Mate would ſave in whole.

SECT. II.

Conviction of SIN *and* WRATH, *carried on more deeply and effectually on the heart.*

SO proudly forward is the bride, and now
Stern Heav'n begins to ſtare with cloudier brow;
Law-curſes come with more condemning pow'r,
To ſcorch her conſcience with a fiery ſhow'r.
And more refulgent flaſhes darted in;
For by the law the knowledge is of ſin. *
Black Sinai thund'ring louder than before,
Does awful in her lofty boſom roar.
Heav'n's furious ſtorms now riſe from ev'ry *airth* †,
In ways more *terrible to ſhake the earth* ‡,

* Rom. iii. 20. † Wind, or Quarter. ‡ Iſa. ii. 17, 19.

'Till haughtineſs of men be ſunk thereby,
That Chriſt alone may be exalted high.
Now ſtable earth ſeems from her centre toſt,
And lofty mountains in the ocean loſt.
Hard rocks of flint, and haughty hills of pride,
Are torn in pieces by the roaring tide.
Each flaſh of new conviction's lucid rays
Heart-errors, undiſcern'd till now, diſplays;
Wrath's maſſy cloud upon the conſcience breaks,
And thus menacing Heav'n, in thunder ſpeaks;
'Black wretch, thou madly under foot haſt trode
'Th' authority of a commanding God;
'Thou, like thy kindred that in Adam fell,
'Art but a law-renverſing lump of hell,
'And there by law and juſtice doom'd to dwell.'
Now, now, the daunted bride her ſtate bewails,
And downward furls her ſelf-exalting ſails;
With pungent fear, and piercing terror brought
To mortify her lofty legal thought.
Why, *the commandment comes, ſin is reviv'd* *,
That lay ſo hid, while to the law ſhe liv'd;
Infinite majeſty in God is ſeen,
And infinite malignity in ſin;
That to its expiation muſt amount
A ſacrifice of infinite account.
Juſtice its dire ſeverity diſplays,
The law its vaſt dimenſions open lays.
She ſees for this broad ſtandard nothing meet,
Save an obedience ſinleſs and complete.
Her cob-web righteouſneſs, once in renown,
Is with a happy vengeance now ſwept down.
She who of daily faults could once but prate,
Sees now her ſinful, miſerable ſtate.
Her heart, where once ſhe thought ſome good to dwell,
The devil's cab'net fill'd with traſh of hell.
Her boaſted features now unmaſked bare,
Her vaunted hopes are plung'd in deep deſpair.

* Rom. vii. 9.

Her haunted ſhelter-houſe in bypaſt years,
Comes tumbling down about her frighted ears.
Her former rotten faith, love, penitence,
She ſees a *bowing wall, a tott'ring fence.*
Excellencies of thought, and word, and deed,
All ſwimming, drowning in a ſea of dread;
Her beauty now deformity ſhe deems,
Her heart much blacker than the devil ſeems,
With ready lips ſhe can herſelf declare
The vileſt ever breath'd in vital air.
Her former hopes, as refuges of lies,
Are ſwept away, and all her boaſting dies.
She once imagin'd Heav'n would be unjuſt
To damn ſo many lumps of human duſt
Form'd by himſelf; but now ſhe owns it true,
Damnation ſurely is the ſinner's due:
Yea, now applauds the law's juſt doom ſo well,
That juſtly ſhe condemns herſelf to hell;
Does herein divine equity acquit,
Herſelf adjudging to the loweſt pit.
Her language, 'Oh! if God condemn, I muſt
'From bottom of my ſoul declare him juſt.
'But if his great ſalvation me embrace,
'How loudly will I ſing ſurpriſing grace!
'If from the pit he to the throne me raiſe,
'I'll rival angels in his endleſs praiſe.
'If hell-deſerving me to heav'n he bring,
'No heart ſo glad, no tongue ſo loud ſhall ſing.
'If wiſdom has not laid the ſaving plan,
'I nothing have to claim, I nothing can.
'My works but ſin, my merit death I ſee;
'Oh! mercy, mercy, mercy! pity me.'
Thus all ſelf-juſtifying pleas are dropp'd,
Moſt guilty ſhe becomes, her mouth is ſtopp'd.
Pungent remorſe does her paſt conduct blame,
And fluſh her conſcious cheek with ſpreading ſhame.
Her ſelf-conceited heart is ſelf-convict,
With barbed arrows of compunction prick'd:

Wonders how juſtice ſpares her vital breath,
How patient Heav'n adjourns the day of wrath:
How pliant earth does not with open jaws
Devour her, Korah-like, for equal cauſe;
How yawning hell, that gapes for ſuch a prey,
Is fruſtrate with a further hour's delay.
She that could once her mighty works exalt,
And boaſt devotion fram'd without a fault,
Extol her nat'ral pow'rs, is now brought down,
Her former madneſs, not her pow'rs, to own.
Her preſent beggar'd ſtate, moſt void of grace,
Unable even to wail her woful caſe,
Quite pow'rleſs to believe, repent, or pray;
Thus pride of duties flies and dies away.
She, like a harden'd wretch, a ſtupid ſtone,
Lies in the duſt, and cries, *Undone, Undone.*

SECT. III.

The deeply humbled ſoul RELIEVED *with ſome ſaving diſcoveries of* CHRIST *the Redeemer.*

WHEN thus the wounded bride perceives full well
Herſelf the vileſt ſinner out of hell,
The blackeſt monſter in the univerſe;
Penſive if clouds of wo ſhall e'er diſperſe.
When in her breaſt Heav'n's wrath ſo fiercely glows,
'Twixt fear and guilt her bones have no repoſe.
When flowing billows of amazing dread
Swell to a deluge o'er her ſinking head;
When nothing in her heart is found to dwell,
But horrid Atheiſm, enmity, and hell;
When endleſs death and ruin ſeems at hand,
And yet ſhe cannot for her ſoul command
A *ſigh* to eaſe it, or a gracious *thought*,
Though heav'n could at this petty rate be bought.
When darkneſs and confuſion overcloud,
And unto black deſpair temptations crowd;

When wholly without ſtrength to move or ſtir,
And not a ſtar by night appears to her:
But ſhe, while to the brim her troubles flow,
Stands, trembling on the utmoſt brink of wo.
Ah! weary caſe! But, lo! in this ſad plight
The ſun ariſes with ſurpriſing light.
The darkeſt midnight is his uſual time
Of riſing and appearing in his prime.
To ſhew the hills from whence ſalvation ſprings,
And chaſe the gloomy ſhades with golden wings,
The glorious Huſband now unvails his face,
And ſhews his *glory full of truth and grace* *;
Preſents unto the bride, in that dark hour,
Himſelf a Saviour, both by price and pow'r:
A mighty helper to redeem the loſt,
Relieve and ranſom to the uttermoſt †;
To ſeek the vagrant ſheep to deſerts driv'n,
And ſave from loweſt hell to higheſt heav'n.
Her doleful caſe he ſees, his bowels move,
And make her time of need his *time of love* ‡.
He ſhews, to prove himſelf her mighty ſhield,
His name is JESUS, by his father ſeal'd ‖:
A name with attributes engrav'd within,
To ſave from ev'ry attribute of ſin.
With *wiſdom* ſin's great *folly* to expoſe,
And *righteouſneſs* its chain of *guilt* to looſe,
Sanctification to ſubdue its *ſway*,
Redemption all its woful brood to ſlay §.
Each golden letter of his glorious name
Bears full deliv'rance both from ſin and ſhame.
Yea, not privation bare from ſin and wo,
But thence all poſitive ſalvations flow,
To make her *wife*, *juſt*, *holy*, *happy* too.
He now appears a match exactly meet
To make her ev'ry way *in him complete*,

* John i. 14. † Heb. vii. 25. ‡ Ezek. xvi. 6, 8.
‖ Matth. i. 21. § 1 Cor. i. 30.

In whom the fulneſs of the Godhead dwells *,
That ſhe may boaſt in him and nothing elſe.
In goſpel-lines ſhe now perceives the dawn
Of Jeſus' love with bloody pencil drawn;
How God in him is infinitely pleas'd,
And Heav'n's avenging fury whole appeas'd:
Law-precepts magnify'd by her belov'd,
And ev'ry let to ſtop the match remov'd.
Now in her view her priſon-gates break ope,
Wide to the walls flies up *the door of hope;*
And now ſhe ſees with pleaſure unexpreſs'd
For ſhatter'd barks a happy ſhore of reſt.

SECT. IV.

The working of the Spirit of faith *in ſeparating the heart from all ſelf-righteouſneſs, and drawing out its conſent to, and deſire after* CHRIST *alone and wholly.*

THE bride at Sinai little underſtood, [good,
How theſe law-humblings were deſign'd for
T' enhance the value of her Huſband's blood.
The tow'r of tott'ring pride thus batter'd down,
Makes way for Chriſt alone to wear the crown.
Conviction's arrows pierc'd her heart, that ſo
The blood from his pierc'd heart, to hers might flow.
The law's ſharp plough tears up the fallow ground,
Where not a grain of grace was to be found,
Till ſtraight perhaps behind the plough is ſown
The hidden ſeed of faith, as yet unknown.
Hence now the once reluctant bride's inclin'd
To give the goſpel an *aſſenting mind,*
Diſpos'd to take, would grace the pow'r impart,
Heav'n's offer with a free *conſenting heart.*
His Spirit in the goſpel-chariot rides,
And ſhews his loving heart to draw the bride's;
Tho' oft in clouds his drawing pow'r he hides.

* Col. ii. 9, 10.

His love in gracious offers to her bears,
In kindly anſwers to her doubts and fears,
Reſolving all objections more or leſs
From former ſins, or preſent worthleſſneſs.
Perſuades her mind of's conjugal conſent,
And then impow'rs her heart to ſay, *Content.*
Content to be divorced from the law,
No more the yoke of legal terms to draw.
Content that he diſſolve the former match,
And to himſelf alone her heart attach.
Content to join with Chriſt at any rate,
And wed him as her everlaſting mate.
Content that he ſhould ever wear the bays,
And of her whole ſalvation have the praiſe.
Content that he ſhould riſe, though ſhe ſhould fall,
And to be nothing, that he may be all.
Content that he, becauſe ſhe nought can do,
Do *for her* all her work, and *in her* too.
Here ſhe a peremptory mind diſplays,
That he do all the work, get all the praiſe.
And now ſhe is, which ne'er till now took place,
Content entirely to be ſav'd by *grace.*
She owns that her damnation juſt would be,
And therefore her ſalvation muſt be free;
That nothing being hers but ſin and thrall,
She muſt be debtor unto grace for all.
Hence comes ſhe to him in her naked caſe,
To be inveſted with his righteouſneſs.
She comes, as *guilty*, to a pardon free;
As vile and *filthy*, to a cleanſing ſea:
As *poor* and empty, to the richeſt ſtock;
As *weak* and feeble to the ſtrongeſt rock:
As periſhing, unto a ſhield from thrall;
As worſe than nothing, to an all in all.
She, as a blinded mole, an ign'rant fool,
Comes for inſtruction to the *Prophet*'s ſchool.
She, with a hell-deſerving conſcious breaſt,
Flees for atonement to the worthy *Prieſt.*

She, as a ſlave to ſin and Satan, wings
Her flight for help unto the *King* of kings.
She all her maladies and plagues brings forth
To this Phyſician of eternal worth.
She ſpreads before his throne her filthy ſore;
And lays her broken bones down at his door.
No mite ſhe has to buy a crumb of bliſs,
And therefore comes impov'riſh'd, as ſhe is.
By ſin and Satan of all good bereft,
Comes e'en as bare as they her ſoul have left.
To ſenſe, as free of holineſs within,
As Chriſt, the ſpotleſs Lamb, was free of ſin.
She comes by faith, true; but it ſhews her want,
And brings her as a ſinner, not a ſaint;
A wretched ſinner flying for her good
To juſtifying, ſanctifying blood.
Strong faith no ſtrength, nor pow'r of acting, vaunts,
But acts in ſenſe of weakneſs and of wants.
Drain'd now of ev'ry thing that men may call
Terms and conditions of relief from thrall;
Except this one, that Jeſus be her all.
When to the bride he gives eſpouſing faith,
It finds her under ſin, and guilt, and wrath,
And makes her as a plagued wretch to fall
At Jeſus' footſtool for the cure of all.
Her whole ſalvation now in him ſhe ſeeks,
And muſing thus perhaps in ſecret ſpeaks:
'Lo! all my burdens may in him be eas'd;
'The juſtice I offended he has pleas'd;
'The bliſs that I have forfeit he procur'd;
'The curſe that I deſerved he endur'd;
'The law that I have broken he obey'd;
'The debt that I contracted he has paid:
'And though a match unfit for him I be,
'I find him ev'ry way moſt fit for me.
'Sweet Lord, I think, wouldſt thou thyſelf, impart,
'I'd welcome thee with open hand and heart.
'But thou that ſav'ſt by price, muſt ſave by pow'r;
'O ſend thy Spirit in a fiery ſhow'r,

'This cold and frozen heart of mine to thaw,
'That nought, ſave cords of burning love, can draw.
'O draw me, Lord, then will I run to thee,
'And glad into thy glowing boſom flee.
'I own myſelf a maſs of ſin and hell,
'A brat that can do nothing but rebel:
'But *didſt thou not*, as ſacred pages ſhew *,
'(When riſing up to ſpoil the helliſh crew,
'That had by thouſands, ſinners captive made,
'And hadſt in conqu'ring chains them captive led)
'*Get donatives, not for thy proper gain,*
'*But royal bounties for rebellious men,*
'*Gifts, graces, and the Spirit without bounds,*
'*For God's new houſe with man on firmer grounds?*
'O then let me a rebel now come ſpeed,
'Thy holy Spirit is the gift I need.
'His precious graces too, the glorious grant,
'Thou kindly promis'd, and I greatly want.
'Thou *art exalted* to the higheſt place,
'*To give repentance forth, and ev'ry grace* †.
'O Giver of ſpiritual life and breath,
'The *author* and the *finiſher* of faith ‡;
'Thou huſband-like muſt ev'ry thing provide,
'If e'er the like of me become thy bride.'

SECT. V.

Faith's view of the freedom of grace, *cordial renunciation of all its own ragged righteouſneſs, and formal acceptance of and cloſing with the perſon of glorious* CHRIST.

THE bride with open eyes, that once were dim,
Sees now her whole ſalvation lies in him;
The Prince, who is not in diſpenſing nice,
But freely gives without her pains or price.
This magnifies the wonder in her eye,
Who not a farthing has wherewith to buy:

* Pſal. lxviii. 18. † Acts v. 31. ‡ Heb. xii. 2.

For now her humbled mind can diſavow
Her boaſted beauty and aſſuming brow;
With conſcious eye diſcern her emptineſs,
With candid lips her poverty confeſs.
'O glory to the Lord, that grace is free,
'Elſe never would it light on guilty me.
'I nothing have with me to be its price,
'But helliſh blackneſs, enmity, and vice.'
In former times ſhe durſt preſuming come,
To grace's market with a petty ſum
Of duties, prayers, tears, a boaſted ſet,
Expecting Heav'n would thus be in her debt.
Theſe were the price, at leaſt ſhe did ſuppoſe
She'd be the welcomer becauſe of thoſe:
But now ſhe ſees the vileneſs of her vogue,
The dung that cloſe doth ev'ry duty clog;
The ſin that doth her holineſs reprove,
The enmity that cloſe attends her love;
The great heart hardneſs of her penitence,
The ſtupid dulneſs of her vaunted ſenſe;
The unbelief of former blazed faith,
The utter nothingneſs of all ſhe hath.
The blackneſs of her beauty ſhe can ſee,
The pompous pride of ſtrain'd humility,
The naughtineſs of all her tears and pray'rs,
And now renounces all as worthleſs wares;
And finding nothing to commend herſelf,
But what might damn her, her embezzled pelf;
At ſov'reign grace's feet does proſtrate fall,
Content to be in Jeſus' debt for all.
Her noiſed virtues vaniſh out of ſight,
As ſtarry tapers at meridian light;
While ſweetly, humbly, ſhe beholds at length
Chriſt, as her only righteouſneſs and ſtrength.
He with the view throws down his loving dart,
Impreſt with pow'r into her tender heart.
The deeper that the law's fierce dart was thrown,
The deeper now the dart of love goes down:

Hence, ſweetly pain'd, her cries to heav'n do flee;
'O none but Jeſus, none but Chriſt, for me:
'O glorious Chriſt, O beauty, beauty rare,
'Ten thouſand thouſand heav'ns are not ſo fair.
'In him at once all beauties meet and ſhine,
'The white and ruddy, human and divine.
'As in his low, he's in his high abode,
'The brighteſt image of the unſeen God.
'How juſtly do the harpers ſing above,
'His doing, dying, riſing, reigning love!
'How juſtly does he, when his work is done,
'Poſſeſs the centre of his Father's throne?
'How juſtly do his awful throne before
'Seraphic armies proſtrate him adore;
'That's both by nature and donation crown'd,
'With all the grandeur of the Godhead round?
'But wilt thou, Lord, in very deed come dwell
'With me, that was a burning brand of hell?
'With me ſo juſtly reckon'd worſe and leſs
'Than inſect, mite, or atom can expreſs?
'Wilt thou debaſe thy high imperial form,
'To match with ſuch a mortal, crawling worm?
'Yea, ſure thine errand to our earthly coaſt,
'Was in deep love to *ſeek and ſave the loſt* *;
'And ſince thou deign'ſt the like of me to wed,
'O come and make my heart thy marriage-bed.
'Fair Jeſus, wilt thou marry filthy me?
'Amen, Amen, Amen; ſo let it be.'

* Luke xix. 10.

CHAP. III.

The FRUITS of the Believer's Marriage with CHRIST, particularly gospel-holiness and obedience to the law as a rule.

SECT. I.

The sweet solemnity *of the marriage now over, and the sad* effects *of the remains of a legal spirit.*

THE match is made, with little din 'tis done,
But with great pow'r, unequal prizes won.
The Lamb has fairly won his worthless bride;
She her great Lord, and all his store beside.
He made the poorest bargain, though most wise;
And she, the fool, has won the worthy prize.
Deep floods of everlasting love and grace,
That under ground ran an eternal space,
Now rise aloft 'bove banks of sin and hell,
And o'er the tops of massy mountains swell.
In streams of blood are tow'rs of guilt o'erflown,
Down with the rapid purple current thrown.
The bride now as her all can Jesus own.
And prostrate at his footstool cast her crown,
Disclaiming all her former groundless hope,
While in the dark her soul did weary grope.
Down tumble all the hills of self-conceit,
In him alone she sees herself complete;
Does his fair person with fond arms embrace,
And all her hopes on his full merit place;
Discard her former mate, and henceforth draw
No hope, no expectation from the law.
Though thus her new-created nature soars,
And lives aloft on Jesus' heav'nly stores;
Yet, apt to stray, her old adult'rous heart
Oft takes her old renounced husband's part:

A legal cov'nant is ſo deep ingrain'd,
Upon the human nature laps'd and ſtain'd,
That, till her ſpirit mount the pureſt clime,
She's never totally divorc'd in time.
Hid in her corrupt part's proud boſom lurks
Some hope of life ſtill by the law of works.
Hence flow the following evils more or leſs;
Preferring oft her partial holy dreſs,
Before her Huſband's perfect righteouſneſs.
Hence joying more in grace already giv'n
Than in her Head and ſtock that's all in heav'n.
Hence grieving more the want of frames and grace,
Than of himſelf the ſpring of all ſolace.
Hence guilt her ſoul impriſons, luſts prevail,
While to the law her rents inſolvent fail,
And yet her faithleſs heart rejects her Huſband's bail.
Hence ſoul diſorders riſe, and racking fears,
While doubtful of his clearing paſt arrears;
Vain dreaming, ſince her own obedience fails,
His likewiſe little for her help avails.
Hence duties are a taſk, while all in view
Is heavy yokes of laws, or old or new:
Whereas, were once her legal bias broke,
She'd find her Lord's commands an eaſy yoke.
No galling precepts on her neck he lays,
Nor any debt demands, ſave what he pays
By promis'd aid; but, lo! the grievous law,
Demanding brick, won't aid her with a ſtraw.
Hence alſo fretful, grudging, diſcontent,
Crav'd by the law, finding her treaſure ſpent,
And doubting if her Lord will pay the rent.
Hence pride of duties too does often ſwell,
Preſuming ſhe perform'd ſo very well.
Hence pride of graces and inherent worth
Springs from her corrupt legal bias forth;
And boaſting more a preſent with'ring frame,
Than her exalted Lord's unfading name.
Hence many falls and plunges in the mire,
As many new converſions do require:

Becauſe her faithleſs heart ſad follies breed,
Much lewd departure from her living Head,
Who, to reprove her aggravated crimes,
Leaves her abandon'd to herſelf at times;
That, falling into frightful deeps, ſhe may
From ſad experience learn more ſtreſs to lay,
Not on her native efforts, but at length
On Chriſt alone, her righteouſneſs and ſtrength:
Conſcious, while in her works ſhe ſeeks repoſe,
Her legal ſpirit breeds her many woes.

SECT. II.

Faith's victories over ſin and Satan, through new and farther diſcoveries of CHRIST, *making believers more fruitful in holineſs than all other pretenders to works.*

THE goſpel-path leads heav'nward; hence the fray,
Hell pow'rs ſtill puſh the bride the legal way.
So hot the war, her life's a troubled flood,
A field of battle, and a ſcene of blood.
But he that once commenc'd the work in her,
Whoſe working fingers drop the ſweeteſt myrrh,
Will ſtill advance it by alluring force,
And, from her ancient mate, more clean divorce:
Since 'tis her antiquated ſpouſe the law,
The ſtrength of ſin and hell did on her draw.
Piece meal ſhe finds hell's mighty force abate,
By new recruits from her almighty Mate.
Freſh armour ſent from grace's magazine,
Makes her proclaim eternal war with ſin.
The ſhield of faith, dipt in the Surety's blood,
Drowns fiery darts, as in a crimſon flood.
The Captain's ruddy banner, lifted high,
Makes hell retire, and all the furies fly.
Yea, of his glory ev'ry recent glance
Makes ſin decay, and holineſs advance.
In kindneſs therefore does her heav'nly Lord
Renew'd diſcov'ries of his love afford,

That her enamour'd ſoul may with the view
Be caſt into his holy mould anew:
For when he manifeſts his glorious grace,
The charming favour of his ſmiling face,
Into his image fair transforms her ſoul *,
And wafts her upward to the heav'nly pole,
From glory unto glory by degrees,
Till viſion and fruition ſhall ſuffice.
And thus in holy beauty Jeſus' bride
Shines far beyond the painted ſons of pride,
Vain merit-vouchers, and their ſubtle apes,
In all their vaſt refin'd, deluſive ſhapes.
No lawful child is ere the marriage born;
Though therefore virtues feign'd their life adorn.
The fruit they bear is but a ſpurious brood,
Before this happy marriage be made good.
And 'tis not ſtrange; for, *from a corrupt tree*
No fruit divinely good produc'd can be ‖.
But, lo! the bride, graft in the living Root,
Brings forth moſt precious aromatic fruit.
When her new heart and her new Huſband meet,
Her fruitful *womb is like a heap of wheat,*
Beſet with fragrant lilies round about †,
All divine graces, in a comely rout,
Burning within, and ſhining bright without.
And thus the bride, as ſacred ſcripture ſaith,
When *dead unto the law through Jeſus' death* ‡,
And *match'd with him, bears to her God and Lord*
Accepted fruit with incenſe pure decor'd.
Freed from law-debt, and bleſs'd with goſpel eaſe,
Her work is now her deareſt Lord to pleaſe,
By living on him as her ample ſtock,
And leaning to him as her potent rock.
The fruit, that each law-wedded mortal brings
To ſelf accreſces, as from ſelf it ſprings.
So baſe a riſe muſt have a baſe recourſe,
The ſtream can mount no higher than its ſource.

* 2 Cor. iii. 18. ‖ Mat. vii 17, 18. † Cant. vii. 2.
‡ Rom. vii. 4.

But Jesus can his bride's sweet fruit commend,
As brought from him the root, to him the end.
She does by such an offspring him avow
To be her ALPHA and OMEGA too.
The work and warfare he begins, he crowns,
Though maugre various conflicts, ups and downs.
Thus through the darksome vail she makes her way
Until the morning-dawn of glory's day.

SECT. III.

True saving faith magnifying the law, both as a covenant, and a rule. False faith unfruitful and ruining.

PROUD nature may reject this gospel-theme,
And curse it as an Antinomian scheme.
Let slander bark, let envy grin and fight,
The curse that is so causeless shall not light *.
If they that fain would make by holy force
'Twixt sinners and the law a clean divorce,
And court the Lamb a virgin chaste to wife,
Be charg'd as foes to holiness of life,
Well may they suffer gladly on this score,
Apostles great were so malign'd before.
Do we make void the law through faith †? nay, why,
We do it more fulfil and magnify
Than fiery seraphs can with holiest flash;
Avant, vain legalists, unworthy trash.
When as a *cov'nant* stern the law commands,
Faith puts her Lamb's obedience in its hands;
And when its threats gush out a fiery flood,
Faith stops the current with her victim's blood.
The law can crave no more, yet craves no less,
Than active, passive, prefect righteousness.
Yet here is all, yea, more than its demand,
All render'd to it by a divine hand.
Mankind is bound law-service still to pay,
Yea, angel-kind is also bound t' obey.

* Prov. xxvi. 2. † Rom. iii. 21.

It may by human and angelic blaze
Have honour, but in finite partial ways.
Theſe natures have its luſtre once defac'd,
'Twill be by part of both for ay diſgrac'd.
Yet, had they all obſequious ſtood and true,
They'd giv'n the law no more than homage due
But faith gives't honour yet more great, more odd,
The high, the humble ſervice of its God.
Again to view the holy law's command,
As lodged in a Meditator's hand;
Faith gives it honour, *as a rule of life*,
And makes the bride the Lamb's obedient wife
Due homage to the law thoſe never did,
To whom th' obedience pure of faith is hid.
Faith works by love *, and *purifies the heart* †,
And truth advances in the inward part;
On carnal hearts impreſſes divine ſtamps,
And fully'd lives inverts to ſhining lamps.
From Abram's ſeed that are moſt ſtrong in faith,
The law moſt honour, God moſt glory hath.
But due reſpect to neither can be found,
Where unbelief ne'er got a mortal wound,
To ſtill the virtue-vaunter's empty ſound.
Good works he boaſts a path he never trode,
Who is not yet *the workmanſhip of God* ‡,
In Jeſus thereunto created new;
Nois'd works that ſpring not hence are but a ſhew.
True faith, that's of a noble divine race,
Is ſtill a holy ſanctifying grace;
And greater honour to the law does ſhare,
Than boaſters all that breathe the vital air.
Ev'n Heathen morals vaſtly may outſhine
The works that flow not from a faith divine.
Pretenſions high to faith a number have,
But, ah! it is a faith that cannot ſave:
We truſt, ſay they, *in Chriſt, we hope in God:*
Nor bluſh to blaze their rotten faith abroad.

* Eph. ii. 10. † Gal. v. 9. ‡ Eph. ii. 9.

Nor try the truſt of which they make a ſhew,
If of a ſaving or a damning hue.
They own their ſins are ill; true, but 'tis ſad
They never thought their faith and hope were bad.
How evident's their home-bred nat'ral blaze,
Who dream they have believ'd well all their days;
Yet never felt their unbelief, nor knew
The need of pow'r their nature to renew?
Blind ſouls that boaſt of faith, yet live in ſin,
May hence conclude their faith is to begin;
Or know they ſhall, by ſuch an airy faith,
Believe themſelves to everlaſting wrath.
Faith that nor leads to *good*, nor keeps from *ill*,
Will never lead to heav'n, nor keep from hell.
The *body without breath is dead* *; no leſs
Is faith without the works of holineſs †.
How rare is ſaving faith, when earth is cramm'd
With ſuch as will believe, and yet be damn'd;
Believe the goſpel, yet with dread and awe
Have never truly firſt believ'd the law?
That matters ſhall be well, they hope too ſoon
Who never yet have ſeen they were undone.
Can of ſalvation their belief be true,
Who never yet believ'd damnation due?
Can theſe of endleſs life have ſolid faith,
Who never fear'd law-threats of endleſs death?
Nay, fail'd they han't yet to the healing ſhore,
Who never felt their ſinful, woful ſore.
Imaginary faith is but a blind,
That bears no fruit but of a deadly kind:
Nor can from ſuch a wild unwholeſome root
The leaſt production riſe of living fruit.
But ſaving faith can ſuch an offspring breed,
Her native product is a holy ſeed.
The faireſt iſſues of the vital breath
Spring from the fertile womb of heav'n-born faith;

* James ii. 26. † James ii. 17. 20.

Yet boaſts ſhe nothing of her own, but brings
Auxiliaries from the *King* of kings,
Who graves his royal law in rocky hearts,
And gracious aid in ſoft'ning ſhow'rs imparts:
This gives prolific virtue to the faith,
Inſpir'd at firſt by his almighty breath.
Hence, fetching all her ſuccours from abroad,
She ſtill employs this mighty pow'r of God.
Drain'd clean of native pow'rs and legal aims,
No ſtrength but in and from JEHOVAH claims:
And thus her ſervice to the law o'ertops
The tow'ring zeal of Phariſaic fops.

SECT. IV.

The believer only, being married to CHRIST, *is* juſtified *and* ſanctified: *and the more goſpel freedom from the law as a covenant, the more holy conformity to it as a rule.*

THUS doth the Huſband by his Father's will
Both *for* and *in* his bride the law fulfil:
For her, as 'tis a *covenant;* and then
In her, as 'tis a *rule* of life to men.
Firſt all law-debt he moſt completely pays,
Then of law-duties all the charge defrays.
Does firſt aſſume her guilt, and looſe her chains,
And then with living water waſh her ſtains;
Her fund reſtore, and then her form repair,
And make his filthy bride a beauty fair;
His perfect righteouſneſs moſt freely grant,
And then his holy image deep implant;
Into her heart his precious ſeed indrop,
Which in his time will yield a glorious crop.
But by alternate turns his plants he brings
Through robbing winters and repairing ſprings.
Hence, pining oft, they ſuffer ſad decays
By dint of ſhady nights and ſtormy days.
But bleſt with ſap, and influence from above,
They live and grow anew in faith and love;

Until tranſplanted to the higher ſoil,
Where furies tread no more, nor foxes ſpoil.
While Chriſt the living root remains on high,
The noble plant of grace can never die;
Nature decays, and ſo will all the fruit
That merely riſes on a mortal root.
Their works, however ſplendid, are but dead,
That from a living fountain don't proceed;
Their faireſt fruit is but a garniſh'd ſhrine
That are not grafted in the glorious Vine.
Devouteſt hypocrites are rank'd in rolls
Of painted puppets, not of living ſouls.
No offspring but of Chriſt's fair bride is good,
This happy marriage has a holy brood.
Let ſinners learn this myſtery to read,
We bear to glorious Chriſt no precious ſeed,
Till *through the law, we to the law be dead* *.
No true obedience to the law, but forc'd,
Can any yield, till from the law divorc'd.
Nor *to it*, as a *rule*, is homage giv'n,
Till *from it*, as a *cov'nant*, men be driv'n.
Yea more, till once they this divorce attain,
Divorce from ſin they but attempt in vain;
The curſed yoke of ſin they baſely draw;
Till once unyoked from the curſing law,
Sin's full dominion keeps its native place,
While men are *under law, not under grace* †.
For mighty hills of enmity won't move,
Till touch'd by conqu'ring grace and mighty love,
Were but the goſpel-ſecret underſtood,
How God can pardon where he ſees no good:
How grace and mercy free, that can't be bought,
Reign through a righteouſneſs already wrought;
Were woful reigning unbelief depos'd,
Myſterious grace to blinded minds diſclos'd:

* Gal. ii. 19. † Rom. vi. 14.

Did Heav'n with goſpel-news its pow'r convey,
And ſinners hear a faithful God but ſay,
'No more law-debt remains for you to pay;
'Lo, by the loving Surety all's diſcharg'd,'
Their hearts behov'd with love to be enlarg'd:
Love, the ſuccinct *fulfiling of the law* *,
Were then the eaſy yoke they'd ſweetly draw;
Love would conſtrain and to his ſervice move,
Who left them nothing elſe to do but love.
Slight now his loving precepts if they can;
No, no; his conqu'ring kindneſs leads the van.
When everlaſting love exerts the ſway,
They judge themſelves more kindly bound t' obey,
Bound by redeeming grace in ſtricter ſenſe
Than ever Adam was in innocence.
Why now, they are not bound, as formerly,
To *do* and *live*, nor yet to *do* or *die*;
Both life and death are put in Jeſus' hands,
Who urges neither in his kind commands,
Not ſervile work their life and heav'n to win,
Nor ſlaviſh labour death and hell to ſhun.
Their aims are purer, ſince they underſtood,
Their heav'n was bought, their hell was quench'd with blood.
The oars of goſpel-ſervice now they ſteer,
Without or legal hope or ſlaviſh fear.
The bride in ſweet ſecurity can dwell,
Nor bound to purchaſe heav'n, nor vanquiſh hell:
But bound for him the race of love to run,
Whoſe love to her left none of theſe undone;
She's bound to be the Lamb's obedient wife,
And in his ſtrength to ſerve him during life;
To glorify his loving name for ay,
Who left her not a ſingle mite to pay
Of legal debt, but wrote for her at large
In characters of blood a full diſcharge.
Henceforth no ſervile taſk her labours prove,
But grateful fruits of reverential love.

* Rom. xiii. 10.

SECT. V.

Gospel-grace giving no liberty nor freedom to sin, but to holy service and pure obedience.

THE glorious Husband's love can't lead the wife
To whoredom or licentiousness of life:
Nay, nay; she finds his warmest love within,
The hottest fire to melt her heart for sin.
His kind embrace is still the strongest cord
To bind her to the service of her Lord.
The more her faith insures this love of his,
The more his law her delectation is.
Some dream, they might, who this assurance win,
Take latitude and liberty to sin.
Ah! such bewray their ignorance, and prove
They want the lively sense of drawing love;
And how its sweet constraining force can move.
The ark of grace came never in to dwell,
But Dagon-lusts before it headlong fell.
Men basely can unto lasciviousness
Abuse the doctrine, not the work of grace.
Huggers of divine love in vice's path,
Have but the fancy of it, not the faith.
They never soar'd aloft on grace's wing,
That knew not grace to be a holy thing:
When regnant she the pow'rs of hell appals,
And sin's dominion in the ruin falls.
Curs'd is the crew whose Antinomian dress
Makes grace a cover to their idleness.
The bride of Christ will sure be very loth
To make his love a pillow for her sloth.
Why, mayn't she sin the more that grace abounds!
Oh, God forbid! the very thought confounds.
When dead unto the law, she's dead to sin;
How can she any longer live therein *?
To neither of them is she now a slave,
But shares the conquest of the great, the brave,

* Rom. vi. 1, 2.

The mighty Gen'ral, her victorious Head,
Who broke the double chain to free the bride.
Hence, prompted now with gratitude and love,
Her cheerful feet in ſwift obedience move.
More ſtrong the cords of love to duty draw,
Than hell, and all the curſes of the law.
When with ſeraphic love the breaſt's inſpir'd,
By that are all the other grace's fir'd;
Theſe kindling round, the burning heart and frame
In life and walk ſend forth a holy flame.

CHAP. IV.

A Caution to all againſt a legal ſpirit; eſpecially to thoſe that have a profeſſion without power, and learning without grace.

WHY, ſays the haughty heart of legaliſts,
Bound to the law of works by nat'ral twiſts,
'Why ſuch ado about a law-divorce?
'Mens lives are bad, and would you have'em worſe?
'Such Antinomian ſtuff with labour'd toil
'Would human beauty's native luſtre ſpoil.
'What wickedneſs beneath the cov'ring lurks,
'That lewdly would divorce us all from works?
'Why ſuch a ſtir about the law and grace?
'We know that merit cannot now take place.
'And what needs more?' Well, to let ſlander drop,
Be merit for a little here the ſcope.
Ah! many learn to liſp in goſpel-terms,
Who yet embrace the law with legal arms.
By wholeſome education ſome are taught
To own that human merit now is naught;
Who faintly but renounce proud merit's name,
And cleave refin'dly to the Popiſh ſcheme.
For graceful works expecting divine bliſs,
And, when they fail, truſt Chriſt for what's amiſs.

Thus to his righteousness professes to flee,
Yet by it still would their own saviours be.
They seem to works of merit bloody foes,
Yet seek salvation *as it were* * by those.
Blind Gentiles found, who did nor seek nor know;
But Isra'l lost it whole, who sought it so.
Let all that love to wear the legal dress,
Know that as sin, so bastard righteousness
Has slain its thousands, who in tow'ring pride
The righteousness of Jesus Christ deride;
A robe divinely wrought, divinely won,
Yet cast by men for rags that are their own.
But some to legal works seem whole deny'd,
Yet would by gospel-works be justify'd,
By faith, repentance, love, and other such:
These dreamers being righteous overmuch,
Like Uzza, give the ark a wrongful touch.
By legal deeds, however gospeliz'd,
Can e'er tremendous justice be appeas'd
Or sinners justify'd before that God,
Whose law is perfect, and exceeding broad?
Nay, faith itself, that leading gospel-grace,
Holds as a work no justifying place.
Just Heav'n to man for righteousness imputes
Not faith itself, or in its acts or fruits;
But Jesus' meritorious life and death,
Faith's proper object, all the honour hath.
From this doth faith derive its glorious fame,
Its great renown and justifying name;
Receiving all things, but deserving nought;
By faith all's begg'd and taken, nothing bought.
Its highest name is from the wedding vote,
So instrumental in the marriage-knot.
JEHOVAH lends the bride in that blest hour,
Th' exceeding greatness of his mighty pow'r †;
Which sweetly does her heart-consent command,
To reach the wealthy Prince her naked hand.

* Rom. ix. 32. † Eph. vii. 16.

For close to his embrace she'd never stir,
If first his loving arms embrac'd not her:
But this he does by kindly gradual chase,
Of rousing, raising, teaching, drawing grace.
He shews her in his sweetest love address,
His glory as the Sun of righteousness;
At which all dying glories earth adorn,
Shrink like the sick moon at the wholesome morn.
This glorious Sun arising with a grace,
Dark shade of creature-righteousness to chase,
Faith now disclaims itself, and all the train
Of virtues formerly accounted gain;
And counts them *dung* †, with holy, meek disdain.
For now appears the height, the depth immense
Of divine bounty and benevolence;
Amazing mercy! ignorant of bounds!
Which most enlarged faculties confounds.
How vain, how void now seem the vulgar charms,
The monarch's pomp of courts, and pride of arms?
The boasted beauties of the human kind,
The pow'rs of body, and the gifts of mind?
Lo! in the grandeur of Immanuel's train,
All's swallow'd up as rivers in the main.
He's seen, when gospel-light and sight is giv'n,
Encompass'd round with all the pomp of heav'n.
The soul, now taught of God, see's human schools
Make Christless rabbi's only lit'rate fools;
And that, till divine teaching pow'rful draw,
No learning will divorce them from the law.
Mere argument may clear the head, and force
A verbal, not a cordial clean divorce,
Hence many, taught the wholesome terms of art,
Have gospel-heads, but still a legal heart.
Till sov'reign grace and pow'r the sinner catch,
He takes not Jesus for his only match.
Nay, works complete! ah! true, however odd,
Dead works are rivals with the living God.

† Phil. iii. 7, 8.

Till Heav'n's preventing mercy clear the ſight,
Confound the pride with ſupernat'ral light;
No haughty ſoul of human kind is brought
To mortify her ſelf-exalting thought.
Yet holieſt creatures in clay-tents that lodge,
Be but their lives ſcann'd by the dreadful Judge;
How ſhall they e'er his awful ſearch endure,
Before whoſe pureſt eyes heav'n is not pure?
How muſt their black indictment be enlarg'd,
When by him angels are with folly charg'd?
What human worth ſhall ſtand, when he ſhall ſcan?
O may his glory ſtain the pride of man.
How wondrous are the tracks of divine grace!
How ſearchleſs are his ways, how vaſt th' abyſs!
Let haughty reaſon ſtoop, and fear to leap;
Angelic plummets cannot ſound the deep.
With ſcorn he turns his eyes from haughty kings,
With pleaſure looks on low and worthleſs things;
Deep are his judgments, ſov'reign is his will,
Let ev'ry mortal worm be dumb, be ſtill.
In vain proud reaſon ſwells beyond its bound;
God and his counſels are a gulf profound,
An ocean wherein all our thoughts are drown'd.

CHAP. V.

Arguments and Encouragements to Goſpel miniſters to avoid a legal ſtrain of doctrine, and endeavour the ſinner's match with CHRIST by goſpel-means.

SECT. I.

A legal SPIRIT *the root of damnable Errors.*

YE heralds great, that blow in name of God
The ſilver trump of goſpel-grace abroad;

And found, by warrant from the great I AM,
The nuptial treaty with the worthy Lamb:
Might ye but ſtoop th' unpoliſh'd muſe to brook,
And from a ſhrub an wholeſome berry pluck;
Ye'd take encouragement from what is ſaid,
By goſpel-means to make the marriage-bed,
And to your glorious Lord a virgin chaſte to wed.
The more proud nature bears a legal ſway,
The more ſhould preachers bend the goſpel-way:
Oft in the church ariſe deſtructive ſchiſms
From anti-evangelic aphoriſms;
A legal ſpirit may be juſtly nam'd
The fertile womb of ev'ry error damn'd.
Hence Pop'ry, ſo connat'ral ſince the fall,
Makes legal works, like ſaviours, merit all;
Yea, more than merit on their ſhoulder loads,
To ſupererogate like demi-gods.
Hence proud Socinians ſeat their reaſon high,
'Bove ev'ry precious goſpel-myſtery,
Its divine Author ſtab, and without fear
The purple covert of his chariot tear.
With theſe run Arian monſters in a line,
All goſpel-truth at once to undermine!
To darken and delete, like helliſh foes,
The brighteſt colour of the Sharon Roſe.
At beſt its human *red* they but decry,
That blot the divine *white*, the native dye.
Hence dare Arminians too, with brazen face,
Give man's free-will the throne of God's free grace;
Whoſe ſelf-exalting tenets clearly ſhew
Great ignorance of law and goſpel too.
Hence Neonomians ſpring, as ſundry call
The new law-makers, to redreſs our fall.
The law of works into repentance, faith,
Is chang'd, as their Baxterian bible ſaith.
Shaping the goſpel to an eaſy law,
They build their tott'ring houſe with hay and ſtraw;
Yet hide, like Rachel's idols in the ſtuff,
Their legal hands within a goſpel muff.

Yea, hence ſprings Antinomian vile refuſe,
Whoſe groſs abettors goſpel grace abuſe:
Unſkill'd how grace's ſilken latchet binds
Her captives to the law with willing minds.

SECT. II.

A legal STRAIN *of doctrine diſcovered and diſcarded.*

NO wonder Paul the legal ſpirit curſe,
Of fatal errors ſuch a feeding nurſe.
He, in JEHOVAH's great tremendous name,
Condemns perverters of the goſpel-ſcheme.
He damn'd the ſophiſt rude, the babbling prieſt
Would venture to corrupt it in the leaſt;
Yea, curs'd the heav'nly angel down to hell,
That daring would another goſpel tell *.
Which crime is charg'd on theſe that dare diſpenſe
The ſelf-ſame goſpel in another ſenſe.
Chriſt is not preach'd in truth, but in diſguiſe,
If his bright glory half abſconded lies.
When goſpel ſoldiers that divide the word,
Scarce brandiſh any but the legal ſword.
While Chriſt the *author* of the law they preſs,
More than the *end* of it for righteouſneſs;
Chriſt as a *ſeeker* of our ſervice trace,
More than a *giver* of enabling grace.
The King commanding holineſs they ſhow,
More than the Prince exalted to beſtow;
Yea, more on Chriſt the ſin-revenger dwell,
Than Chriſt Redeemer both from ſin and hell.
With legal ſpade the goſpel-field he delves,
Who thus drives ſinners in unto themſelves;
Halving the truth that ſhould be all reveal'd,
The ſweeteſt part of Chriſt is oft conceal'd.
We bid men turn from ſin, but ſeldom ſay,
Behold the Lamb that takes all ſin away †!

* Gal. i. 7, 8. † John i. 29.

Chriſt, by the goſpel rightly underſtood,
Not only treats a peace, but makes it good.
Thoſe ſuitors therefore of the bride, who hope
By force to drag her with the legal rope,
Nor uſe the drawing cord of conqu'ring grace,
Purſue with flaming zeal a fruitleſs chaſe;
In vain lame doings urge, with ſolemn awe,
To bribe the fury of the fiery law:
With equal ſucceſs to the fool that aims
By paper walls to bound devouring flames.
The law's but mock'd by their moſt graceful deed,
That wed not firſt the law-fulfilling Head;
It values neither how they wrought nor wept,
That ſlight the ark wherein alone 'tis kept.
Yet legaliſts, DO, DO, with ardour preſs,
And with prepoſt'rous zeal and warm addreſs
Would ſeem the greateſt friends to holineſs:
But vainly (could ſuch oppoſites accord)
Reſpect the law, and yet reject the Lord.
They ſhew not Jeſus as the way to bliſs,
But Judas-like betray him with a kiſs
Of boaſted works, or mere profeſſion puft,
Law-boaſters proving but law-breakers oft.

SECT. III.

The HURTFULNESS *of not preaching* CHRIST, *and, diſtinguiſhing duly between law and goſpel.*

HELL cares not how crude holineſs be preach'd,
If ſinners match with Chriſt be never reach'd;
Knowing their holineſs is but a ſham,
Who ne'er are married to the *holy Lamb.*
Let words have never ſuch a pious ſhew,
And blaze aloft in rude profeſſor's view,
With ſacred aromatics richly ſpic'd,
If they but drown in ſilence glorious Chriſt;

Or, if he may ſome vacant room ſupply,
Make him a ſubject only by the bye;
They mar true holineſs with tickling chat,
To breed a baſtard Phariſaic brat.
They wofully the goſpel meſſage broke,
Make fearful havoc of the Maſter's flock;
Yet pleaſe themſelves, and the blind multitude,
By whom the goſpel's little underſtood.
Rude ſouls perhaps imagine little odds
Between the legal and the goſpel roads:
But vainly men attempt to blend the two;
They differ more than Chriſt and Moſes do.
Moſes, evangelizing in a ſhade,
By types the news of light approaching ſpread:
But from the law of works, by him proclaim'd,
No ray of goſpel-grace or mercy gleam'd.
By nature's light the law to all is known,
But lightſome news of goſpel-grace to none.
The doing cov'nant now, in part or whole,
Is ſtrong to damn, but weak to ſave a ſoul.
It hurts, and cannot help, but as it tends
Through mercy to ſubſerve ſome goſpel-ends.
Law-thunder roughly to the goſpel tames,
The goſpel mildly to the law reclaims.
The fiery law, as 'tis a covenant,
Schools men to ſee the goſpel-aid they want;
Then goſpel-aid does ſweetly them incline
Back to the law as 'tis a rule divine.
Heav'n's healing work is oft commenc'd with wounds,
Terror begins what loving-kindneſs crowns.
Preachers may therefore preſs the fiery law,
To ſtrike the Chriſtleſs man with dreadful awe.
Law threats which for his ſins to hell depreſs
Yea, damn him for his rotten righteouſneſs;
That while he views the law exceeding broad,
He fain may wed the righteouſneſs of God.
But, ah! to preſs law-works as terms of life,
Was ne'er the way to court the Lamb a wife.

To urge conditions in the legal frame,
Is to renew the vain old-cov'nant game.
The *law is good, when lawfully 'tis us'd* *,
But moſt deſtructive when it is abus'd.
They ſet no duties in their proper ſphere,
Who duly law and goſpel don't ſever;
But under maſſy chains let ſinners lie,
As tributaries, or to DO or DIE.
Nor make the law a ſquaring rule of life,
But in the goſpel-throat a bloody knife.

SECT. IV.

Damnable pride and ſelf-righteouſneſs *ſo natural to all men, has little need to be encouraged by legal preaching.*

THE legal path proud nature loves ſo well,
(Though yet 'tis but the cleaneſt road to hell)
That lo! e'en theſe that take the fouleſt ways,
Whoſe lewdneſs no controuling bridle ſtays;
If but their drowſy conſcience raiſe its voice.
'Twill ſpeak the law of works their native choice.
And echo to the rouſing ſound, 'Ah, true!
'I cannot hope to live unleſs I DO.'
No conſcious breaſt of mortal kind can trace
The myſt'ry deep of being ſav'd by grace.
Of this nor is the nat'ral conſcience ſkill'd;
Nor will admit it when it is reveal'd;
But puſhes at the goſpel like a ram,
As proxy for the law, againſt the Lamb.
The proud ſelf-righteous Phariſaic ſtrain
Is, 'Bleſt be God, I'm not like other men;
'I read and pray, give alms, I mourn and faſt †;
'And therefore hope I'll get to heav'n at laſt:
'For, though from ev'ry ſin I be not free,
'Great multitudes of men are worſe than me.
'I'm none of thoſe that ſwear, cheat, drink, and whore.'
Thus on the law he builds his Babel tow'r.

* 1 Tim. i. 8. † Luke xviii. 11, 12.

Yea, ev'n the vilest cursed debauchee
Will make the law of works his very plea;
'Why, (says the rake), what take you me to be?
'A Turk or infidel; (you lie), I can't
'Be term'd so base, but by a sycophant;
'Only I hate to act the whining saint.
'I am a Christian true; and therefore bode,
'It shall be well with me, I hope in God.
'An't I an honest man? yea, I defy
'The tongue that dare assert black to mine eye.'
Perhaps, when the reprover turns his back,
He'll vend the viler wares o' 's open'd pack,
And with his fellows, in a strain more big,
'Bid damn the base, uncharitable whig.
'These scoundrel hypocrites (he'll proudly say)
'Think none shall ever merit heav'n but they,
'And yet we may compete with them; for see,
'The best have blemishes as well as we.
'We have as good a heart (we trust) as these,
'Tho' not their vain superfluous shew and blaze.
'Bigotted zealots, whose foul crimes are hid,
'Would damn us all to hell; but God forbid.
'Whatever such a whining sect profess,
''Tis but a nice, morose, affected dress.
'And though we don't pretend so much as they,
'We hope to compass heav'n a shorter way;
'We seek God's mercy, and are all along
'Most free of malice, and do no man wrong.
'But whims fantastic shan't our heads annoy,
'That would our social liberties destroy.
'Sure, right religion never was design'd
'To mar the native mirth of human kind.
'How weak are those that would be thought nonsuch!
'How mad, that would be righteous o'ermuch!
'We have sufficient, though we be not cramm'd;
'We'll therefore hope the best, let them be damn'd.'
Ah, horrid talk! yet so the legal strain
Lards e'en the language of the most profane.

Thus dev'liſh pride o'erlooks a thouſand faults,
And on a legal ground itſelf exalts.
This DO and LIVE, though doing pow'r be loſt,
In ev'ry mortal is proud nature's boaſt.
How does a vain conceit of goodneſs ſwell,
And feed falſe hope, amidſt the ſhades of hell?
Shall we, who ſhould by goſpel-methods draw,
Send ſinners to their nat'ral ſpouſe the law;
And harp upon the doing ſtring to ſuch,
Who ignorantly dream they do ſo much?
Why, thus, inſtead of courting Chriſt a bride,
We harden rebels in their native pride.

Much rather ought we in God's name to place
His great artill'ry ſtraight againſt their face;
And throw hot Sinai thunderbolts around,
To burn their tow'ring hopes down to the ground.
To make the pillars of their pride to ſhake,
And damn their doings to the burning lake.
To *curſe the doers* unto endleſs thrall,
That never did continue to do all *.
To ſcorch their conſcience with the flaming air,
And ſink their haughty hopes in deep deſpair;
Denouncing Ebal's black revenging doom,
To blaſt their expectation in the bloom;
Till once vain hope of life by works give place
Unto a ſolid hope of life by grace.
The vig'rous uſe of means is ſafely urg'd,
When preſſing calls from legal dregs are purg'd;
But moſt unſafely in a fed'ral dreſs,
Confounding terms of life with means of grace.
Oh! dang'rous is th' attempt proud fleſh to pleaſe,
Or ſend a ſinner to the law for eaſe;
Who rather needs to feel its piercing dart,
Till dreadful pangs invade his trembling heart;
And thither ſhould be only ſent for flames
Of fire to burn his rotten hopes and claims;
That thus diſarm'd, he gladly may embrace,
And graſp with eagerneſs the news of grace.

* Gal. iii. 10.

SECT. V.

The gospel of divine grace *the only means of converting sinners, and should be preached therefore most clearly, fully, and freely.*

THEY ought, who royal grace's heralds be,
To trumpet loud salvation, full and free;
Nor safely can, to humour mortal pride,
In silence evangelic myst'ries hide.
What Heav'n is pleas'd to give, dare we refuse;
Or under ground conceal, lest men abuse?
Suppress the gospel-flow'r, upon pretence
That some vile spiders may suck poison thence?
Christ is a *stumbling-block* *, shall we neglect
To preach him, lest the blind should break their neck?
That high he's for the *fall* of many set
As well as for the *rise* †, must prove no let.
No grain of precious truth must be suppress't,
Though reprobates should to their ruin wrest.
Shall Heav'n's coruscant lamp be dimm'd, that pays
Its daily tribute down in golden rays,
Because some blinded with the blazing gleams,
Share not the pleasure of the light'ning beams;
Let those be hard'ned, petrify'd, and harm'd,
The rest are molify'd and kindly warm'd.
A various savour ‡, flowers in grace's field,
Of *life* to some, of *death* to others yield.
Must then the rose be vail'd, the lily hid,
Then fragrant savour stifled! God forbid.
The revelation of the gospel-flower,
Is still the organ fam'd of saving pow'r;
Most justly then are legal minds condemn'd,
That of the glorious gospel are asham'd:
For this the divine arm, and only this,
The pow'r of God unto salvation is.

* 1 Cor. i. 23. † Luke ii. 34. ‡ 2 Cor. ii. 16.

For therein is reveal'd, to ſcreen from wrath,
The righteouſneſs of God from faith to faith *.
The happy change in guilty ſinners caſe
They owe to free diſplays of ſov'reign grace;
Whoſe joyful tidings of amazing love
The *miniſtration of the Spirit prove.*
The glorious vent the goſpel-news expreſs,
Of God's free grace, thro' Chriſt's full righteouſneſs,
Is Heav'n's gay chariot where the Spirit bides,
And in his conqu'ring pow'r triumphant rides.
The goſpel-field is ſtill the Spirit's ſoil,
The golden pipe that bears the holy oil;
The orb where he outſhines the radiant ſun,
The ſilver channel where his graces run.
Within the goſpel-banks his flowing tide
Of light'ning, quick'ning motions, ſweetly glide.
Received ye the Spirit, ſcripture ſaith †,
By legal works, or by the word of faith?
If by the goſpel only, then let none
Dare to be wiſer than the wiſeſt One.
We muſt, who freely get, as freely give
The vital word that makes the dead to live.
For ev'n to ſinners dead within our reach
We in his living name may moſt ſucceſsful preach.
The Spirit and the ſcripture both agree
Jointly, (ſays Chriſt) *to teſtify of me* ‡.
The preacher then will from his text decline,
That ſcorns to harmonize with this deſign.
Preſs moral duties to the laſt degree;
Why not? but mind, leſt we ſucceſsleſs be,
No light, no hope, no ſtrength for duties ſpring,
Where Jeſus is not Prophet, Prieſt, and King.
No light to ſee the way, unleſs he *teach*,
No joyful hope ſave in his *blood* we reach,
No ſtrength unleſs his royal *arm* he ſtretch.
Then from our leading ſcope how groſs we fall,
If, like his name, in ev'ry goſpel-call,
We make not him the *Firſt*, the *Laſt* the *All!*

* Rom. i. 26, 27. † Gal. iii. 2. ‡ John xv. 26. v. 39.

Our office is to bear the radiant torch
Of gospel-light into the dark'ned porch
Of human understandings, and display
The joyful dawn of everlasting day;
To draw the golden chariot of free grace,
The dark'ned shades with shining rays to chase,
'Till Heav'n's bright lamp on circling wheels be hurl'd,
With sparkling grandeur round the dusky world;
And thus to bring, in dying mortals sight,
New life and immortality to light †.
We're charg'd to *preach the gospel*, unconfin'd,
To ev'ry creature ‡ of the human kind;
To call, with tenders of salvation free,
All corners of the earth to *come and see* ‖:
And ev'ry sinner must excuseless make,
By urging rich and poor to *come and take* §.
Ho, ev'ry one that thirsts *, is grace's call
Direct to needy sinners great and small;
Not meaning those alone, whose holy thirst
Denominates their souls already blest.
If only those were call'd, then none but saints;
Nor would the gospel suit the sinner's wants.
But here the call does signally import
Sinners and thirsty souls of ev'ry sort;
And mainly to their door the message brings,
Who yet are thirsting after empty things;
Who spend their means no living bread to buy,
And pains for that which cannot satisfy.
Such thirsty sinners here invited are,
Who vainly spend their money, thought, and care,
On passing shades, vile lusts, and trash so base
As yield immortal souls no true solace.
The call directs them, as they would be blest,
To choose a purer object of their thirst.

† 2 Tim. i. 10. ‡ Mark xvi. 15. ‖ Isa xlv. 22.
John i. 39, 46. § Rev. xxii. 17. * Isa. lv. 1, 2.

All are invited by the joyful ſound
To drink who need, as does the parched ground,
Whoſe wide-mouth'd clefts ſpeak to the brazen ſky
Its paſſive thirſt without an active cry.
The goſpel-preacher then, with holy ſkill,
Muſt offer Chriſt to whoſoever will,
To ſinners of all ſorts that can be nam'd;
The *blind*, the *lame*, the *poor*, the *halt*, the *maim'd* *.
Not daring to reſtrict th' extenſive call,
But op'ning wide the net to catch 'em all.
No ſoul muſt be excluded that will come,
Nor right of acceſs be confin'd to ſome.
Though none will come till conſcious of their want,
Yet right to come they have by ſov'reign grant;
Such right to Chriſt, his promiſe, and his grace,
That all are damn'd who hear and don't embrace.
So freely is th' unbounded call diſpens'd,
We therein find ev'n ſinners unconvinc'd;
Who know not they are naked blind and poor †,
Counſell'd to buy or beg at Jeſus' door,
And take the glorious robe, eye-ſalve, and golden-ſtore.
This prize they are oblig'd by faith to win,
Elſe unbelief would never be their ſin.
Yea, goſpel offers but a ſham we make,
If ev'ry ſinner has not right to take.
Be goſpel-heralds fortify'd from this,
To trumpet-grace, howe'er the ſerpent hiſs.
Did hell's malicious mouth in dreadful ſhape
'Gainſt innocence itſelf malignant gape?
Then ſacred truth's devoted vouchers may
For dire reproach their meaſures conſtant lay.
With cruel calumny of old commenc'd,
This ſect will ev'ry where be ſpoke againſt ‡;
While to and fro he runs the earth acroſs,
Whoſe name is ADELPHON KATEGOROS ‖.
In ſpite of hell be then our conſtant ſtrife
To win the glorious Lamb a virgin-wife.

* Luke xiv. 21. † Rev. iii. 17, 18. ‡ Acts xxviii. 22.
‖ Or, The accuſer of the brethren.

CHAP. VI.

An Exhortation to all that are out of CHRIST; in order to their closing the match with him: containing also motives and directions.

READER, into thine hands these lines are giv'n,
But not without the providence of Heav'n;
Or to advance thy bliss, if thou art wise,
Or aggravate thy wo, if thou despise.
For thee, for thee, perhaps th' omniscient ken
Has form'd the counsel here, and led the pen.
The writer then does thy attention plead,
In his great name that gave thee eyes to read.

SECT. I.

Conviction offered to Sinners, especially such as are wedded strictly to the law, or self-righteous, that they may see the need of CHRIST's *righteousness.*

IF never yet thou didst fair Jesus wed,
Nor yield thy heart to be his marriage-bed
But hitherto art wedded to the law,
Which never could thy chain'd affections draw
From brutish lusts and sordid lover's charms;
Lo! thou art yet in Satan's folded arms.
Hell's pow'r invisible thy soul retains
His captive slave, lock'd up in massy chains.
O! sinner then, as thou regard'st thy life,
Seek, seek with ardent care and earnest strife,
To be the glorious Lamb's betrothed wife.
For base corrivals never let him lose
Thy heart, his bed of conjugal repose.
Wed Christ alone, and with severe remorse
From other mates pursue a clean divorce;
For they thy ruin seek by fraud or force.

As lurking ſerpents in the ſhady bow'rs
Conceal their malice under ſpreading flow'rs;
So thy deceitful luſts with cruel ſpite
Hide ghaſtly danger under gay delight.
Art thou a legal zealot, ſoft or rude,
Renounce thy nat'ral and acquired good.
As baſe deceitful luſts may work thy ſmart,
So may deceitful frames upon thy heart.
Seeming good motions may in ſome be found,
Much joy in *hearing*, like the ſtony ground *;
Much ſorrow too in *praying*, as appears
In Eſau's careful ſuit with rueful tears †.
Touching the law, they blameleſs may appear ‡,
From ſpurious views moſt ſpacious virtues bear.
Nor merely be devout in mens eſteem,
But prove to be ſincerely what they ſeem,
Friends to the holy law in heart and life,
Suers of heav'n with utmoſt legal ſtrife;
Yet ſtill with innate pride ſo rankly ſpic'd,
Converted but to duties, not to Chriſt,
That *publicans and harlots heav'n obtain* ‖
Before a crew ſo righteous and ſo vain.
Sooner will thoſe ſhake off their vicious dreſs
Than theſe blind zealots will their righteouſneſs,
Who judge they have (which fortifies their pride)
The law of God itſelf upon their ſide.
Old nature, new bruſh'd up with legal pains,
Such ſtrict attachment to the law retains,
No means, no motives can to Jeſus draw
Vain ſouls ſo doubly wedded to the law.
But wouldſt the glorious Prince in marriage have,
Know that thy nat'ral huſband cannot ſave.
Thy beſt eſſays to pay the legal rent
Can never in the leaſt the law content.
Didſt thou in pray'rs employ the morning-light,
In tears and groans the watches of the night,

* Luke viii. 13. † Heb. xii. 17. ‡ Phil. iii. 9.
‖ Matth. xxi. 31.

Paſs thy whole life in cloſe devotion o'er;
'Tis nothing to the law ſtill craving more.
There's no proportion 'twixt its high commands,
And puny works from thy polluted hands;
Perfection is the leaſt that it demands
Wouldſt enter into life, then keep the law *;
But keep it perfectly without a flaw.
It won't have leſs, nor will abate at laſt
A drop of vengeance for the ſin that's paſt.
Tell, ſinful mortal, is thy ſtock ſo large
As duly can defray this double charge?
'Why theſe are mere impoſſibles,' (ſay'ſt thou.)
Yea, truely ſo they are, and therefore now,
That down thy legal confidence may fall,
The law's black doom, home to thy boſom call.
'Lo! I (the divine law) demand no leſs
'Than perfect everlaſting righteouſneſs;
'But thou haſt fail'd, and loſt thy ſtrength to DO:
'Therefore I doom thee to eternal wo;
'In priſon cloſe to be ſhut up for ay,
'Ere I be baffled with thy partial pay.
'Thou always didſt and doſt my precepts break,
'I therefore curſe thee to the burning lake.
'In God the great Lawgiver's glorious name,
'I judge thy ſoul to everlaſting ſhame.'
No fleſh can by the law be juſtified †;
Yet dareſt thou thy legal duties plead?
As Paul appeal'd to Cæſar, wilt thou ſo,
Unto the law? then to it ſhalt thou go,
And find it doom thee to eternal wo.
What! would ye have us plung'd in deep deſpair?
Amen; yea, God himſelf would have you there.
His will it is that you deſpair of life,
And ſafety by the law, or legal ſtrife;
That cleanly thence divorc'd at any rate,
His faireſt Son may have a faithful mate.

* Matth. xxi. 17. † Rom. iii. 20.

'Till this law-ſentence paſs within your breaſt,
You'll never wed the law-diſcharging Prieſt.
You prize not heav'n till he through hell you draw;
Nor love the goſpel till you know the law.
Know then, the divine law moſt perfect cares
For none of thy imperfect legal wares;
Dooms thee to vengeance for thy ſinful ſtate,
As well as ſinful actions ſmall or great.
If any ſin can be accounted ſmall,
To hell it dooms thy ſoul for one and all.
For ſins of nature, practice, heart, and way,
Damnation-rent it ſummons thee to pay.
Yea, not for ſin alone, which is thy ſhame,
But for thy boaſted ſervice too ſo lame,
The law adjudges thee and hell to meet,
Becauſe thy righteouſneſs is incomplete.
As tow'ring flames burn up the wither'd flags,
So will the fiery law thy filthy rags.

SECT. II.

Direction given with reference to the right uſe of the means, that we reſt not on theſe inſtead of CHRIST *the glorious Huſband, in whom our help lies.*

*ADAM, where art thou**? Soul, where art thou now?
Oh! art thou ſaying, *Sir, what ſhall I do*†?
I dare not uſe that proud ſelf-raiſing ſtrain,
Go help yourſelf, and God will help you then.
Nay, rather know, O Iſr'el, that *thou haſt*
Deſtroy'd thyſelf, and canſt not in the leaſt,
From ſin nor wrath thyſelf the captive free,
Thy help (ſays Jeſus) *only lies in me*‡.
Heav'n's oracles direct to him alone;
Full help is laid upon this mighty One.
In him, in him complete ſalvation dwells;
He's God the helper, and *there is none elſe*‖.

* Gen. iii. 9. † Mark x. 17. ‡ Hoſ. xiii. 9.
‖ Iſa. xlv. 22.

Fig-leaves won't hide thee from the fiery ſhow'r,
'Tis he alone that ſaves by price and pow'r.
Muſt we do nothing then (will mockers ſay)
But reſt in ſloth till Heav'n the help convey?
Pray, ſtop a little, ſinner, don't abuſe
God's awful word, that charges thee to uſe
Means, ordinances, which he's pleas'd to place,
As precious channels of his pow'rful grace.
Reſtleſs improve all theſe, until from Heav'n
The whole ſalvation needful thus be given.
Wait in this path, according to his call,
On him whoſe pow'r alone effecteth all.
Wouldſt thou him wed, in duties wait, I ſay:
But marry not thy duties by the way.
Thou'lt wofully come ſhort of ſaving grace,
If duties only be thy reſting place.
Nay, *go a little further* * through them all,
To him whoſe office is to ſave from thrall.
Thus in a goſpel-manner hopeful wait
Striving to enter by the narrow gate †:
So ſtrait and narrow, that it won't admit
The bunch upon thy back to enter it.
Not only bulky luſts may ceaſe to preſs,
But ev'n the bunch of boaſted righteouſneſs.
Many, as in the ſacred page we ſee,
Shall ſtrive to enter, but unable be ‡:
Becauſe, miſtaking this new way of life,
They puſh a legal, not a goſpel-ſtrife:
As if their duties did JEHOVAH bind,
Becauſe 'tis written, *Seek and ye ſhall find* §.
Perverted ſcripture does their error fence,
They read the *letter*, but neglect the *ſenſe*.
While to the word no goſpel-gloſs they give,
Their *ſeek* and *find*'s the ſame with *do* and *live*.
Hence would they a connection native place,
Between their moral pains and ſaving grace:

* Song iii. 1, 4. † Matth. vii. 13, 14. ‡ Luke xiii. 24.
§ Matth. vii. 7.

Their nat'ral poor eſſays they judge won't miſs
In juſtice to infer eternal bliſs.
Thus commentaries on the word they make,
Which to their ruin are a grand miſtake:
For, through the legal bais in their breaſt,
They ſcripture to their own deſtruction wreſt.
Why, *if we ſeek we get*, they gather hence:
Which is not truth, ſave in the ſcripture-ſenſe.
There Jeſus deals with friends, and elſewhere ſaith,
Theſe ſeekers only ſpeed that *aſk in faith* *.
The prayer of the wicked is abhorr'd,
As an abomination to the Lord †.
Their *ſuits* are ſins, but their *neglects* no leſs,
Which can't their guilt diminiſh but increaſe.
They ought, like beggars, lie in grace's way
Hence Peter taught the ſorcerer to pray ‡:
For though mere nat'ral mens addreſs or pray'rs
Can no acceptance gain as works of theirs,
Nor have, as their *performance*, any ſway;
Yet as a divine *ordinance* they may.
But ſpotleſs truth has bound itſelf to grant
The ſuit of none but the believing ſaint.
In Jeſus perſons once accepted, do
Acceptance find in him for duties too.
For he, whoſe Son they do in marriage take,
Is bound to hear them for their Huſband's ſake.
But let no Chriſtleſs ſoul at pray'r appear,
As if JEHOVAH were oblig'd to hear:
But uſe the means, becauſe a ſov'reign God
May come with alms, in this his wonted road.
He wills thee to frequent kind wiſdom's gate,
To read, hear, meditate, to pray and wait;
Thy ſpirit then be on theſe duties bent,
As goſpel means, but not as legal rent.
From theſe don't thy ſalvation hope nor claim,
But from JEHOVAH in the uſe of them.

* James i. 6. † Prov. xv. 9. xxviii. 9. ‡ Acts. viii. 22.

The beggar's spirit never was so dull,
While waiting at the gate call'd *Beautiful*,
To hope for succour from the temple-gate,
At which he daily did so careful wait;
But from the rich and charitable sort,
Who to the temple daily made resort.
Means, ordinances, are the comely gate,
At which kind Heav'n has bid us constant wait:
Not that from these we have our alms, but from
The lib'ral God, who there is wont to come.
If either we these means shall dare neglect,
Or yet from these th' enriching bliss expect,
We from the glory of the King defalk,
Who in the galleries is wont to walk;
We move not regular in duties road,
But base, invert them to an idol-god.
Seek then, if gospel-means you would essay,
Through grace to use them in a gospel-way:
Not deeming that your duties are the price
Of divine favour, or of paradise;
Nor that your best efforts employ'd in these
Are fit exploits your awful Judge to please.
Why, thus you basely idolize your trash,
And make it with the blood of Jesus clash.
You'd buy the blessing with your vile refuse,
And so his precious righteousness abuse.
What! buy his gifts with filthy lumber? nay;
Whoever offers this must hear him say,
*Thy money perish with thy soul for ay**.
Duties are means which to the marriage-bed
Should chastly lead us like a chamber-maid;
But if with her instead of Christ we match,
We not our safety but our ruin hatch.
To Cæsar what is Cæsar's should be giv'n,
But Cæsar must not have what's due to Heav'n;
So duties should have duty's room, 'tis true,
But nothing of the glorious husband's due.

* Acts viii. 20.

While means the debt of close *attendance* crave,
Our whole *dependance* God alone must have.
If duties, tears, our conscience pacify,
They with the blood of Christ presume to vie.
Means are his vassals; shall we without grudge
Discard the master, and espouse the drudge?
The hypocrite, the legalist does sin,
To live on duties, not on Christ therein.
He only feeds on empty dishes, plates,
Who dotes on means, but at the *manna* frets.
Let never means content thy soul at all,
Without the Husband, who is *all in all.*‖
Cry daily for the happy marriage-hour;
To thee belongs the mean, to him the pow'r.

SECT. III.

A CALL *to believe in* JESUS CHRIST, *with some hints at the act and object of faith.*

FRIEND, is the question on thy heart engrav'd,
What shall I do to be for ever sav'd†?
Lo! here's a living rock to build upon;
*Believe in Jesus**; and on him alone
For righteousness and strength thine anchor drop,
Renouncing all thy former legal hope.
'Believe (say you)! I can no more believe,
'Than keep the law of works, the DO and LIVE.'
True; and it were thy mercy, didst thou see
Thine utter want of all ability.
New cov'nant graces he alone can grant,
Whom *God has giv'n to be the covenant*‡;
Ev'n Jesus, whom the sacred letters call
Faith's object, author, finisher, and all:
In him alone, not in thy act of faith,
Thy soul believing full salvation hath.
In this new cov'nant judge not faith to hold
The room of perfect doing in the old.

‖ Col. iii. 3. † Acts xvi. 30. * Ver. 31. ‡ Isa. xlii 6.

Faith is not giv'n to be the fed'ral price
Of other bleſſings, or of paradiſe:
But Heav'n, by giving this, ſtrikes out a door
At which is carried in ſtill more and more.
No ſinner muſt upon his faith lay ſtreſs,
As if it were a perfect righteouſneſs.
God ne'er aſſign'd unto it ſuch a place;
'Tis but at beſt a bankrupt begging grace.
Its object makes its fame to fly abroad,
So cloſe it grips the righteouſneſs of God;
Which righteouſneſs receiv'd, is (without ſtrife)
The true condition of eternal life.

But ſtill, ſay you, pow'r to believe I miſs.
You may; but know you what believing is?
Faith lies not in your building up a tow'r
Of ſome great action by your proper pow'r,
For Heav'n well knows, that by the killing fall
No pow'r, no will remains in man at all
For acts divinely good; 'till ſov'reign grace
By pow'rful drawing virtue turn the chaſe.
Hence none believe in Jeſus as they ought,
'Till once they firſt believe they can do nought,
Nor are ſufficient e'en to form a thought *.
They're conſcious, in the right believing hour,
Of human weakneſs, and of divine pow'r.
Faith acts not in the ſenſe of ſtrength and might,
But in the ſenſe of weakneſs acts outright.
It is (no boaſting arm of pow'r or length,)
But *weakneſs acting on almighty ſtrength* †.
It is the pow'rleſs, helpleſs ſinner's flight
Into the open arms of ſaving might:
'Tis an employing Jeſus to do all
That can within ſalvation's compaſs fall;
To be the agent kind in ev'ry thing
Belonging to a prophet, prieſt, and king;
To teach, to pardon, ſanctify, and ſave,
And nothing to the creature's pow'r to leave.

* 2 Cor. iii. 5. † 2 Cor. xii. 9.

Faith makes us joyfully content that he
Our Head, our Huſband, and our All ſhould be;
Our righteouſneſs and ſtrength, our ſtock and ſtore,
Our fund for food and raiment, grace and glore.
It makes the creature down to nothing fall,
Content that Chriſt alone be all in all.

The plan of grace is faith's delightful view,
With which it cloſes both as good and true,
Unto the *truth*, the *mind's aſſent* is full,
Unto the *good*, a free *conſenting will*.
The Holy Spirit here the agent chief,
Creates this faith, and daſhes unbelief.
That very God who calls us to believe,
The very faith he ſeeks muſt alſo give.
Why calls he then? ſay you. Pray, man, be wiſe;
Why did he call dead Lazarus to riſe?
Becauſe the orders in their boſom bear
Almighty pow'r to make the carcaſe hear.

But Heav'n may not this mighty pow'r diſplay.
Moſt true; yet ſtill thou art oblig'd t' obey.
But God is not at all oblig'd to ſtretch
His ſaving arm to ſuch a ſinful wretch.
All who within ſalvation-rolls have place,
Are ſav'd by a prerogative of grace;
But veſſels all that ſhall with wrath be cramm'd,
Are by an act of holy juſtice damn'd.
Take then, dear ſoul, as from a friendly heart,
The counſel which the foll'wing lines impart.

SECT. IV.

An ADVICE *to ſinners to apply to the ſovereign mercy of God, as it is diſcovered through* CHRIST, *to the higheſt honour of juſtice, and other divine attributes, in order to further their faith in him unto ſalvation.*

GO, friend, and at JEHOVAH's footſtool bow;
Thou know'ſt not what a ſov'reign God may do.
Confeſs, if he commiſerate thy caſe,
'Twill be an act of pow'rful ſov'reign grace.

Sequeſtrate carefully ſome ſolemn hours,
To ſhew thy grand concern in ſecret pow'rs.
Then in th' enſuing ſtrain to God impart,
And pour into his boſom all thy heart.
'O glorious, gracious, pow'rful, ſov'reign Lord,
'Thy help unto a ſinful worm afford;
'Who from my wretched birth to this ſad hour
'Have ſtill been deſtitute of will and pow'r
'To cloſe with glorious Chriſt; yea, fill'd with ſpite
'At thy fair darling, and thy ſaints delight,
'Reſiſting all his grace with all my might.
'Come, Lord, and ſap my enmity's ſtrong tow'r;
'O haſte the marriage-day, the day of pow'r:
'That ſweetly, by reſiſtleſs grace inclin'd,
'My once reluctant be a willing mind.
'Thou ſpak'ſt to being ev'ry thing we ſee,
'When thy almighty will ſaid, *Let it be.*
'Nothings to being in a moment paſs:
'*Let there be light, thou ſaidſt; and ſo it was* *.
'A pow'rful word like this, a mighty call,
'Muſt ſay, Let there be faith, and then it ſhall.
'Thou ſeek'ſt my faith and flight from ſin and guilt;
'Give what thou ſeek'ſt, Lord; then ſeek what thou wilt.
'What good can iſſue from a root ſo ill!
'This heart of mine's a wicked lump of hell;
''Twill all thy common motions ſtill reſiſt,
'Unleſs with ſpecial drawing virtue bleſt.
'Thou calls, but with the call thy pow'r convey;
'Command me to believe, and I'll obey,
'Nor any more thy gracious call gainſay.
'Command, O Lord, effectually command,
'And grant I be not able to withſtand;
'Then pow'rleſs I will ſtretch the whither'd hand.
'I to thy favour can pretend no claim,
'But what is borrow'd from thy glorious name;
'Which though moſt juſtly thou mayſt glorify,
'In damning ſuch a guilty wretch as me,

* Gen. i. 3.

'A faggot fitted for the burning fire
'Of thine incenſed everlaſting ire:
'Yet, Lord, ſince now I hear thy glorious Son,
'In favour of a race that was undone,
'Did in thy name, by thy authority,
'Once to the full ſtern juſtice ſatisfy;
'And paid more glorious tribute thereunto,
'Than hell and all its torments e'er can do.
'Since my ſalvation through his blood can raiſe
'A revenue to juſtice' higheſt praiſe,
'Higher than rents, which hell for ever pays:
'Theſe to tremendous juſtice never bring
'A ſatisfaction equal and condign.
'But Jeſus our once dying God performs,
'What never could by ever dying worms:
'Since thus thy threat'ning law is honour'd more
'Than e'er my ſins affronted it before:
'Since juſtice ſtern may greater glory win,
'By juſtifying in thy darling Son,
'Than by condemning ev'n the rebel me;
'To this device of wiſdom, lo! I flee.
'Let juſtice, Lord, according to thy will,
'Be glorify'd with glory great and full;
'Not now in hell where juſtice petty pay
'Is but extorted parcels minc'd for ay:
'But glorify'd in Chriſt, who down has told
'The total ſum at once in liquid gold.
'In loweſt hell low praiſe is only won,
'But juſtice has the higheſt in thy Son;
'The Sun of righteouſneſs that ſet in red,
'To ſhew the glorious morning would ſucceed.
'In him then ſave thou me from ſin and ſhame,
'And to the higheſt glorify thy name.
'Since this bright ſcene thy glories all expreſs,
'And *grace* as empreſs *reigns through righteouſneſs*;
'Since mercy fair runs in a crimſon flood,
'And vents through juſtice-ſatisfying blood:
'Not only then for mercy's ſake I ſue,
'But for the glory of thy juſtice too.

'And ſince each letter of thy name divine
'Has in fair Jeſus' face the brighteſt ſhine,
'This glorious Huſband be for ever mine.
'On this ſtrong argument ſo ſweet, ſo bleſt,
'With thy allowance, Lord, I muſt inſiſt.
'Great God, ſince thou allow'ſt unworthy me
'To make thy glorious name my humble plea;
'No glory worthy of it wilt thou gain,
'By caſting me into the burning main.
'My feeble back can never ſuit the load,
'That ſpeaks thy name a ſin-revenging God.
'Scarce would that name ſeem a conſuming fire
'Upon a worm unworthy of thine ire.
'But ſee the worthy Lamb, thy choſen Prieſt,
'With juſtice' burning-glaſs againſt his breaſt,
'Contracting all the beams of 'venging wrath,
'As in their centre, till he burn to death.
'Vengeance can never be ſo much proclaim'd,
'By ſcatter'd beams among the millions damn'd.
'Then, Lord, in him me to the utmoſt ſave,
'And thou ſhalt glory to the higheſt have:
'Glory to *wiſdom*, that contriv'd ſo well!
'Glory to *pow'r*, that bore and bury'd hell!
'Glory to *holineſs*, which ſin defac'd,
'With ſinleſs ſervice now divinely grac'd!
'Glory to *juſtice*' ſword, that flaming ſtood,
'Now drunk to pleaſure with atoning blood!
'Glory to *truth*, that now in ſcarlet clad,
'Has ſeal'd both threats and promiſes with red!
'Glory to *mercy*, now in purple ſtreams,
'So ſweetly gliding through the divine flames
'Of other once offended, now exalted names!
'Each attribute conſpires, with joint embrace,
'To ſhew its ſparkling rays in Jeſus' face;
'And thus to deck the crown of matchleſs grace.
'But to thy name in hell ne'er can accrue
'The thouſandth part of this great revenue.

'O raviſhing contrivance! light that blinds
'Cherubic gazers, and ſeraphic minds.
'They pry into the deep, and love to learn
'What yet ſhould vaſtly more be my concern.
'Lord, once my hope moſt reaſonleſs could dream
'Of heav'n, without regard to thy great name:
'But here is laid my laſting hope to found,
'A highly rational, a divine ground.
'Tis reaſonable, I expect thou'lt take
'The way that moſt will for thine honour make.
'Is this the plan? Lord, let me build my claim
'To life, on this high glory of thy name.
'Nor let my faithleſs heart or think, or ſay,
'That all this glory ſhall be thrown away
'In my perdition; which will never raiſe
'To thy great name ſo vaſt a rent of praiſe.
'O then a rebel into favour take:
'Lord, ſhield and ſave me for thy glory's ſake.
'My endleſs ruin is not worth the coſt,
'That ſo much glory be for ever loſt.
'I'll of the greateſt ſinner bear the ſhame,
'To bring the greateſt honour to thy name.
'Small loſs, though I ſhould periſh endleſs days,
'But thouſand pities grace ſhould loſe the praiſe.
'O hear, JEHOVAH, get the glory then,
'And to my ſupplication ſay, *Amen*.'

SECT. V.

The terrible DOOM *of unbelievers, and rejecters of* CHRIST, *or deſpiſers of the goſpel.*

THUS, ſinner, into Jeſus' boſom flee,
Then there is hope in Iſra'l ſure for thee.
Slight not the call, as running by in rhime,
Leſt thou repent for ay, if not in time.
'Tis moſt unlawful to contemn and ſhun
All wholeſome counſels that in metre run;

Since the prime fountains of the ſacred writ
Much heav'nly truth in holy rhimes tranſmit.
If this don't pleaſe, yet hence it is no crime
To verify the word, and preach in rhime.
But in whatever mould the doctrine lies,
Some erring minds will goſpel-truth deſpiſe
Without remede, till Heav'n anoint their eyes.
Theſe lines pretend no conqu'ring art nor ſkill,
But ſhew, in weak attempts, a ſtrong good-will,
To mortify all native legal pride,
And court the Lamb of God a virgin bride.
If he thy conjunct match be never giv'n,
Thou'rt doom'd to hell, as ſure as God's in heav'n.
If goſpel-grace and goodneſs don't thee draw,
Thou art condemn'd already by the law.
Yea, hence damnation deep will doubly brace,
If ſtill thy heart contemn redeeming grace.
No argument from fear or hope will move,
Or draw thy heart, if not the bond of love:
Nor flowing joys, nor flaming terrors chaſe
To Chriſt the hav'n, without the gales of grace.
O ſlighter then of grace's joyful ſound,
Thou'rt over to the wrathful ocean bound.
Anon thou'lt ſink into the gulf of woes,
Whene'er thy waſting hours are at a cloſe:
Thy falſe old legal hope will then be loſt,
And with thy wretched ſoul give up the ghoſt
Then farewel God and Chriſt, and grace and glore;
Undone thou art, undone for evermore,
For ever ſinking underneath the load
And preſſure of a ſin-revenging God.
The ſacred awful text aſſerts, *To fall*
Into his living hands is fearful thrall;
When no more ſacrifice for ſin remains *,
But ever-living wrath, and laſting chains:
Heav'n ſtill upholding life in dreadful death,
Still throwing down hot thunderbolts of wrath,

* Heb. x, 29, 31.

As full of terror, and as manifold,
As finite veſſels of his wrath can hold.
' Then, then we may ſuppoſe the wretch to cry,
' Oh! if this damning God would let me die,
' And not torment me to eternity!
' Why from the ſilent womb of ſtupid earth,
' Did Heav n awake, and puſh me into birth?
' Curs'd be the day that ever gave me life;
' Curs'd be the cruel parents, man and wife,
' Means of my being, inſtruments of wo;
' For now I'm damn'd, I'm damn'd, and always ſo!
' Curs'd be the day that ever made me hear
' The goſpel-call, which brought ſalvation near.
' The endleſs ſound of ſlighted mercy's bell,
' Has in mine ears the moſt tormenting knell.
' Of offer'd grace I vain repent the loſs,
' The joyful ſound with horror recognoſce.
' The hollow vault reverberates the ſound;
' This killing echo ſtrikes the deepeſt wound,
' And with too late remorſe does now confound.
' Into the dungeon of deſpair I'm lock'd,
' Th' once open door of hope for ever block'd:
' Hopeleſs, I ſink into the dark abyſs,
' Baniſh'd for ever from eternal bliſs.
' In boiling waves of vengeance muſt I lie?
' O could I curſe this dreadful God, and die!
' Infinite years in torment ſhall I ſpend,
' And never, never, never at an end!
' Ah! muſt I live in torturing deſpair
' As many years as atoms in the air?
' When theſe are ſpent, as many thouſands more
' As grains of ſand that croud the ebbing ſhore?
' When theſe are done as many yet behind
' As leaves of foreſt ſhaken with the wind?
' When theſe are gone, as many to enſue
' As ſtems of graſs on hills and dales that grew?
' When theſe run out, as many on the march
' As ſtarry lamps that gild the ſpangled arch?

'When theſe expire, as many millions more
'As moments in the millions paſt before?
'When all theſe doleful years are ſpent in pain,
'And multiply'd by *myriads* again,
'Till numbers drown the thought; could I ſuppoſe
'That then my wretched years were at a cloſe,
'This would afford ſome eaſe: but, ah! I ſhiver
'To think upon the dreadful ſound, *for ever*!
'The burning gulph, where I blaſpheming ly,
'Is time no more, but vaſt *eternity*.
'The growing torment I endure for ſin,
'Through ages all, is always to begin.
'How did I but a grain of pleaſure ſow,
'To reap an harveſt of immortal wo?
'Bound to the bottom of the burning main,
'Gnawing my chains, I wiſh for death in vain.
'Juſt doom! ſince I that bear th' eternal load
'Contetmn'd the death of an eternal God.
'Oh! if the God that curs'd me to the laſh,
'Would bleſs me back to nothing with a daſh!
'But hopeleſs I the juſt avenger hate,
'Blaſpheme the wrathful God, and curſe my fate.'

To theſe this word of *terror* I direct,
Who now the *great ſalvation dare neglect* *:
To all the Chriſt-deſpiſing multitude,
That trample on the great Redeemer's blood;
That ſee no beauty in his glorious face,
But ſlight his offers, and refuſe his grace.
A meſſenger of wrath to none I am,
But thoſe that hate to wed the worthy Lamb.
For though the ſmalleſt ſins, if ſmall can be,
Will plunge the Chriſtleſs ſoul in miſery:
Yet, lo! the greateſt that to mortals cleave,
Shan't damn the ſouls in Jeſus that believe;
Becauſe they on the very method fall
That well can make amends to God for all.
Whereas proud ſouls, through unbelief won't let
The glorious God a reparation get

* Heb. ii. 3.

Of all his honour, in his darling Son,
For all the great diſhonours they have done.
A faithleſs ſoul the glorious God bereaves
Of all the ſatisfaction that he craves;
Hence under divine hoteſt fury lies,
And with a double vengeance juſtly dies.
The blackeſt part of Tophet is their place,
Who ſlight the tenders of redeeming grace.
That ſacrilegious monſter, *Unbelief*,
So hard'ned 'gainſt remorſe and pious grief,
Robs God of all the glory of his names,
And ev'ry divine attribute defames.
It loudly calls the truth of God a lie;
*The God of truth a liar**: horrid cry!
Doubts and denies his precious words of grace,
Spits venom in the royal Suitor's face.
This monſter cannot ceaſe all ſin to hatch,
Becauſe it proudly mars the happy match.
As each law-wedded ſoul is join'd to ſin,
And deſtitute of holineſs within;
So all that wed the law, muſt wed the curſe,
Which rent they ſcorn to pay with Chriſt's full purſe.
They clear may read their dreadful doom in brief,
Whoſe feſter'd ſore is final unbelief:
Though to the law their life exactly fram'd,
For zealous acts and paſſions too were fam'd:
Yet, lo! *He that believes not, ſhall be damn'd* †.

But now 'tis proper, on the other ſide,
With words of comfort to addreſs the bride.
She in her glorious Huſband does poſſeſs
Adorning grace, acquitting righteouſneſs:
And hence to her pertain the golden mines
Of comfort op'ned in the foll'wing lines.

* John v. 10. † John iii. 18.

GOSPEL SONNETS.

PART II.

The BELIEVER's JOINTURE: Or,

The POEM continued upon ISAIAH liv. 5.

Thy Maker is thy Husband.

N. B. *The following lines being primarily intended for the use and edification of piously-exercised souls, and especially those of a more common and ordinary capacity; the author thought fit, through the whole of this second part of the book, to continue, as in the former editions, to repeat that part of the text,* Thy Husband, *in the last line of every verse: because, however it tended to limit him, and restrict his liberty of words in the composition, yet having ground to judge, that this appropriating compellation still resumed, has rendered these lines formerly the more savoury to some exercised Christians, to whom the* name *of* CHRIST *(particularly as their Head and Husband)* is as ointment poured forth; *he chose rather to subject himself to that restriction, than to with-hold what may tend to the satisfaction and comfort of those to whom* CHRIST *is all in all; and to whom his name, as their Husband, so many various ways applied, will be no nauseous repetition.*

CHAP. I.

Containing the PRIVILEGES of the Believer that is eſpouſed to CHRIST by faith of divine operation.

SECT. I.

The BELIEVER'S *perfect beauty, free acceptance, and full ſecurity, through the imputation of* CHRIST'S *perfect righteouſneſs, though imparted grace be imperfect.*

O Happy ſoul, JEHOVAH'S bride,
The Lamb's beloved ſpouſe;
Strong conſolation's flowing tide,
Thy Huſband thee allows.

In thee, though like thy father's race,
By nature black as hell;
Yet now ſo beautify'd by grace,
Thy Haſband loves to dwell.

Fair as the moon thy robes appear,
While graces are in dreſs:
Clear as the ſun *, while found to wear
Thy Huſband's righteouſneſs.

Thy moon-like graces, changing much,
Have here and there a ſpot;
Thy ſun-like glory is not ſuch,
Thy Huſband changes not.

Thy white and ruddy veſture fair
Outvies the roſy leaf;
For 'mong ten thouſand beauties rare
Thy Huſband is the chief.

* Song vi. 3.

Cloth'd with the ſun, thy robes of light
The morning rays outſhine;
The lamps of heav'n are not ſo bright,
Thy Huſband decks thee fine.

Though helliſh ſmoke thy duties ſtain,
And ſin deforms thee quite;
Thy Surety's merit makes thee clean,
Thy Huſband's beauty white.

Thy pray'rs and tears, nor pure, nor good,
But vile and loathſome ſeem;
Yet gain, by dipping in his blood,
Thy Huſband's high eſteem.

No fear thou ſtarve, though wants be great,
In him thou art complete:
Thy hungry ſoul may hopeful wait,
Thy Huſband gives thee meat.

Thy money, merit, pow'r, and pelf,
Were ſquander'd by thy fall;
Yet, having nothing in thyſelf,
Thy Huſband is thy all.

Law-precepts, threats, may both beſet
To crave of thee their due;
But juſtice for thy double debt
Thy Huſband did purſue.

Though juſtice ſtern as much belong
As mercy to a God;
Yet juſtice ſuffer'd here no wrong,
Thy Huſband's back was broad.

He bore the load of wrath alone,
That mercy might take vent;
Heav'n's pointed arrows all upon
Thy Huſband's heart were ſpent.

No partial pay could juſtice ſtill,
No farthing was retrench'd;
Vengeance exacted all, until
Thy Huſband all advanc'd.

He paid in liquid golden red
Each mite the law requir'd
Till with a loud *'Tis finiſhed**,
Thy Huſband's breath expir'd.

No proceſs more the law can tent;
Thou ſtand'ſt within its verge,
And mayſt at pleaſure now preſent
Thy Huſband's full diſcharge.

Though new contracted guilt beget
New fears of divine ire;
Yet fear thou not, though drown'd in debt,
Thy Huſband is the payer.

God might in rigour thee indite
Of higheſt crimes and flaws;
But on thy head no curſe can light,
Thy Huſband is the cauſe.

SECT. II.

CHRIST *the believer's friend, prophet, prieſt, king, defence, guide, guard, help, and healer.*

DEAR ſoul, when all the human race
Lay welt'ring in their gore,
Vaſt numbers in that diſmal caſe
Thy Huſband paſſed o'er.

But, pray, why did he thouſands paſs,
And ſet his heart on thee?
The deep, the ſearchleſs reaſon was,
Thy Huſband's love is free.

The forms of favour, names of grace,
And offices of love,
He bears for thee, with open face
Thy Huſband's kindneſs prove.

'Gainſt darkneſs black, and error blind,
Thou haſt a *ſun* and *ſhield*†:
And, to reveal the Father's mind,
Thy Huſband's *Prophet* ſeal'd.

* John xix. 30. † Pſalm lxxxiv. 11.

He likewiſe to procure thy peace,
And ſave from ſin's arreſt,
Reſign'd himſelf a ſacrifice;
Thy Huſband is thy *Prieſt*.

And that he might thy will ſubject,
And ſweetly captive bring,
Thy ſins ſubdue, his throne erect,
Thy Huſband is thy *King*.

Though num'rous and aſſaulting foes
Thy joyful peace may mar;
And thou a thouſand battles loſe,
Thy Huſband wins the war.

Hell's forces, which thy mind apall,
His arm can ſoon diſpatch;
How ſtrong ſoe'er, yet for them all
Thy Huſband's more than match.

Though ſecret luſts with hid conteſt,
By heavy groans reveal'd,
And devils rage; yet do their beſt,
Thy Huſband keeps the field.

When in deſertion's ev'ning dark,
Thy ſteps are apt to ſlide,
His conduct ſeek, his counſel mark,
Thy Huſband is thy guide.

In doubts, renouncing ſelf-conceit,
His word and Spirit prize:
He never counſell'd wrong as yet,
Thy Huſband is ſo wiſe.

When weak, thy refuge ſeeſt at hand,
Yet cannot run the length:
'Tis preſent pow'r to underſtand
Thy Huſband is thy ſtrength.

When ſhaking ſtorms annoy thy heart,
His word commands a calm:
When bleeding wounds, to eaſe thy ſmart,
Thy Huſband's blood is balm.

Truſt creatures, nor to help thy thrall,
Nor to aſſuage thy grief:
Uſe means, but look beyond them all,
Thy Huſband's thy relief.

If Heav'n preſcribe a bitter drug,
Fret not with froward will:
This carriage may thy cure prorogue;
Thy Huſband wants not ſkill.

He ſees the ſore, he knows the cure
Will moſt adapted be;
'Tis then moſt reaſonable, ſure,
Thy Huſband chooſe for thee.

Friendſhip is in his chaſtiſements,
And favour in his frowns;
Thence judge not then in heavy plaints,
Thy Huſband thee diſowns.

The deeper his ſharp lancet go
In ripping up thy wound,
The more thy healing ſhall unto
Thy Huſband's praiſe redound.

SECT. III.

CHRIST *the believer's wonderful phyſician, and wealthy friend.*

KIND Jeſus empties whom he'll fill,
Caſts down whom he will raiſe;
He quickens whom he ſeems to kill;
Thy Huſband thus gets praiſe.

When awful rods are in his hand,
There's mercy in his mind;
When clouds upon his brow do ſtand,
Thy Huſband's heart is kind.

In various changes to and fro,
He'll ever conſtant prove;
Nor can his kindneſs come and go,
Thy Huſband's name is *Love*.

His friends in moſt afflicted lot
His favour moſt have felt;
For when they're try'd in furnace hot,
Thy Huſband's bowels melt.

When he his bride or wounds or heals,
Heart-kindneſs does him move;
And wraps in frowns as well as ſmiles,
Thy Huſband's laſting love.

In's hand no cure could ever fail,
Though of a hopeleſs ſtate
He can in deſp'rate caſes heal,
Thy Huſband's art's ſo great.

The medicine he did prepare,
Can't fail to work for good:
O balſam pow'rful, precious, rare,
Thy Huſband's ſacred blood:

Which freely from his broached breaſt
Guſh'd out like pent up fire.
His cures are beſt, his wages leaſt,
Thy Huſband takes no hire.

Thou haſt no worth, no might, no good,
His favour to procure:
But ſee his ſtore, his pow'r, his blood!
Thy Huſband's never poor.

Himſelf he humbled wondrouſly
Once to the loweſt pitch,
That bankrupts through his poverty
Thy Huſband might enrich.

His treaſure is more excellent
Than hills of Ophir gold:
In telling ſtores were ages ſpent,
Thy Huſband's can't be told.

All things that fly on wings of fame,
Compar'd with this are droſs;
Thy ſearchleſs riches in his name
Thy Huſband doth engroſs.

The great IMMANUEL, God-man,
Includes ſuch ſtore divine;
Angels and ſaints will never ſcan
Thy Huſband's golden mine.

He's *full of grace* and *truth** indeed,
Of *Spirit*†, merit, might;
Of all the wealth that bankrupts need,
Thy Huſband's heir by right.

Though *Heav'n's his throne*‡, he came from thence,
To ſeek and ſave the loſt‖;
Whatever be the vaſt expence,
Thy Huſband's at the coſt.

Pleas'd to expend each drop of blood
That fill'd his royal veins,
He frank the ſacred victim ſtood;
Thy Huſband ſpair'd no pains.

His coſt immenſe was in thy place;
Thy freedom coſt his thrall;
Thy glory coſt him deep diſgrace,
Thy Huſband paid for all.

SECT. IV.

The believer's ſafety under the covert of CHRIST'S *atoning blood, and powerful interceſſion.*

WHEN Heav'n proclaim'd hot war and wrath,
And ſin increas'd the ſtrife;
By rich obedience unto death,
Thy Husband bought thy life.

The charges could not be abridg'd,
But on theſe noble terms;
Which all that prize, are hugg'd amidſt
Thy Huſband's folded arms,

* John i. 14. † John iii. 34. ‡ Iſa. lxvi. 1. ‖ Luke xix. 10.

When law condemns, and juſtice too
To priſon would thee hale;
As ſureties kind for bankrupts do,
Thy Huſband offers bail.

God on theſe terms is reconcil'd,
And thou his heart haſt won;
In Chriſt thou art his favour'd child,
Thy Huſband is his Son.

Vindictive wrath is whole appeas'd,
Thou need'ſt not then be mov'd;
In JESUS *always he's well pleas'd,*
Thy Huſband's his *Belov'd* *.

What can be laid unto thy charge,
When God does not condemn?
Bills of complaint, though foes enlarge,
Thy Huſband anſwers them.

When fear thy guilty mind confounds,
Full comfort this may yield;
Thy ranſom-bill with blood and wounds
Thy Huſband kind has ſeal'd.

His promiſe is the fair extract
Thou haſt at hand to ſhew;
Stern juſtice can no more exact,
Thy Huſband paid its due.

No terms he left thee to fulfil,
No clog to mar thy faith;
His bond is ſign'd, his latter-will
Thy Huſband ſeal'd by death

The great condition of the band,
Of promiſe and of bliſs,
Is wrought by him, and brought to hand,
Thy Huſband's righteouſneſs.

When therefore preſs'd in time of need,
To ſue the promis'd good,
Thou haſt no more to do but plead
Thy Huſband's ſealing blood.

* Matth. iii. 17.

This can thee more to God commend,
And cloudy wrath diſpel,
Than e'er thy ſinning could offend;
Thy Husband vanquiſh'd hell.

When vengeance ſeems, for broken laws,
To light on thee with dread;
Let Chriſt be umpire of thy cauſe,
Thy Husband well can plead.

He pleads his righteouſneſs that brought,
All rents the law could crave;
Whate'er its precepts, threat'nings, ſought,
Thy Husband fully gave.

Did holineſs in precepts ſtand,
And for perfection call,
Juſtice in threat'nings death demand?
Thy Husband gave it all.

His blood the fiery law did quench,
Its ſummons need not ſcare;
Tho't cite thee to Heav'n's awful bench,
Thy Husband's at the bar.

This Advocate has much to ſay,
His clients need not fear;
For God the Father hears him ay,
Thy Huſband hath his ear.

A cauſe fail'd never in his hand,
So ſtrong his pleading is;
His Father grants his whole demand,
Thy Husband's will is his.

Hell-forces all may rendezvous,
Accuſers may combine:
Yet fear thou not who art his ſpouſe,
Thy Husband's cauſe is thine.

By ſolemn oath JEHOVAH did
His prieſthood ratify;
Let earth and hell then counterplead,
Thy Husband gains the plea.

SECT. V.

The Believer's FAITH *and* HOPE *encouraged, even in the darkeſt nights of deſertion and diſtreſs.*

THE cunning ſerpent may accuſe,
But never ſhall ſucceed;
The God of peace will Satan bruiſe,
Thy Huſband *broke his head* †.

Hell-furies threaten to devour,
Like lions robb'd of whelps:
But, lo! in ev'ry per'lous hour
Thy Husband always helps.

That feeble faith may never fail,
Thine Advocate has pray'd;
Though winnowing tempeſt may aſſail,
Thy Husband's near to aid.

Though grievous trials grow a-pace,
And put thee to a ſtand;
Thou mayſt rejoice in ev'ry caſe,
Thy Husband's help at hand

Truſt, though, when in deſertion dark
No twinkling ſtar by night,
No ray appear, no glim'ring ſpark;
Thy Husband is thy light.

His beams anon the clouds can rent,
And through the vapours run;
For of the brighteſt firmament.
Thy Husband is the ſun.

Without the ſun who mourning go,
And ſcarce the way can find,
He brings through paths they do not know †:
Thy Husband leads the blind.

Through fire and water he with ſkill
Brings to a wealthy land;
Rude flames and roaring floods, BE STILL,
Thy Husband can command.

* Rom. xvi. 20. † Iſa. xlii. 16.

When ſin diſorders heavy brings,
That preſs thy ſoul with weight;
Then mind how many *crooked things*
Thy Husband has *made ſtraight*.

Still look to him with longing eyes,
Though both thine eyes ſhould fail;
Cry, and at length, though not thy cries,
Thy Husband ſhall prevail.

Still hope for favour at his hand,
Though favour don't appear;
When help ſeems moſt aloof to ſtand,
Thy Husband's then moſt near.

In caſes hopeleſs-like, faint hopes
May fail, and fears annoy;
But moſt when ſtript of earthly props,
Thy Husband thou'lt enjoy.

If providence the promiſe thwart,
And yet thy humbled mind
'Gainſt hope believes in hope†, thou art
Thy Husband's deareſt friend.

Art thou a weakling, poor and faint,
In jeopardy each hour?
Let not thy weakneſs move thy plaint,
Thy Husband has the pow'r.

Dread not the foes that foil'd thee long,
Will ruin thee at length:
When thou art weak, then art thou ſtrong;
Thy Huſband is thy ſtrength.

When foes are mighty, many too,
Don't fear, nor quit the field;
'Tis not with thee they have to do,
Thy Husband is thy ſhield.

'Tis hard to fight againſt an hoſt,
Or ſtrive againſt the ſtream;
But, lo! when all ſeems to be loſt,
Thy Husband will redeem.

† Rom. vi. 18.

SECT. VI.

BENEFITS *accruing to Believer's from the offices, names, natures, and sufferings of* CHRIST.

ART thou by lusts a captive led,
Which breeds thy deepest grief?
To ransom captives is his trade,
Thy Husband's thy relief.

His precious name is JESUS, why?
Because he *saves from sin* *;
Redemption-right he won't deny,
Thy Husband's near of kin.

His wounds have sav'd thee once from woes,
His blood from vengeance screen'd;
When heav'n, and earth, and hell were foes,
Thy Husband was a friend:

And will thy Captain now look on,
And see thee trampled down?
When, lo! thy Champion has the throne,
Thy Husband wears the crown.

Yield not, though cunning Satan bribe,
Or like a lion roar?
The Lion strong of Judah's tribe,
Thy Husband's to the fore.

And *that he never will forsake* †,
His credit fair he pawn'd;
In hottest broils, then, courage take,
Thy Husband's at thy hand.

No storm needs drive thee to a strait,
Who dost his aid invoke:
Fierce winds may blow, proud waves may beat;
Thy Husband is the rock.

Renounce thine own ability,
Lean to his promis'd might;
The strength of Isr'el cannot lie,
Thy Husband's pow'r is plight.

* Matth. i. 21 † Heb. xiii. 5.

An awful truth does here preſent,
Whoever think it odd;
In him thou art omnipotent,
Thy Husband is a God.

JEHOVAH's ſtrength is in thy Head,
Which faith may boldly ſcan;
God in thy nature does reſide,
Thy Husband is a man.

Thy fleſh is his, his Spirit thine;
And that you both are one,
One body, ſpirit, temple, vine,
Thy Husband deigns to own.

Kind he aſſum'd thy fleſh and blood
This union to purſue;
And without ſhame his brotherhood
Thy Husband does avow.

He bore the croſs thy crown to win,
His blood he freely ſpilt;
The holy One aſſuming ſin,
Thy Husband bore the guilt.

Lo! what a bleſs'd exchange is this!
What wiſdom ſhines therein!
That thou *mightſt be made righteouſneſs*
Thy Husband *was made ſin* *.

The God of joy a man of grief,
Thy ſorrows to diſcuſs;
Pure innocence hang'd as a thief:
Thy Husband lov'd thee thus.

Bright beauty had his viſage marr'd,
His comely form abus'd:
True reſt was from all reſt debarr'd,
Thy Husband's heel was bruis'd.

The God of bleſſings was a curſe,
The Lord of lords a drudge,
The heir of all things poor in purſe:
Thy Huſband did not grudge.

* 2 Cor. v. 21.

The Judge of all condemned was,
The God immortal ſlain:
No favour, in thy woful cauſe,
Thy Husband did obtain.

SECT. VII.

CHRIST's *Sufferings further improved; and Believers called to live by faith, both when they have and want ſenſible influences.*

LOUD praiſes ſing, without ſurceaſe,
To him that frankly came,
And gave his ſoul a ſacrifice;
Thy Husband was the Lamb.

What waken'd vengeance could denounce,
All round him did beſet;
And never left his ſoul, till once
Thy Husband paid the debt.

And though new debt thou ſtill contract,
And run in deep arrears;
Yet all thy burdens on his back
Thy Husband always bears.

Thy Judge will ne'er demand of thee
Two payments for one debt;
Thee with one victim wholly free
Thy Husband kindly ſet.

That no grim vengeance might thee meet,
Thy Husband met with all;
And, that thy ſoul might drink the ſweet,
Thy Husband drank the gall.

Full breaſts of joy he loves t' extend,
Like to a kindly nurſe
And, that thy bliſs might full be gain'd,
Thy Husband was a curſe.

Thy ſins he glu'd unto the tree,
His blood this virtue hath;
For, that thy heart to ſin might die,
Thy Husband ſuffer'd death.

To purchaſe fully all thy good,
All evil him befel;
To win thy heav'n with ſtreams of blood,
Thy Husband quenched hell.

That this kind DAYS-MAN in one band
Might God and man betroth,
He on both parties lays his hand,
Thy Huſband pleaſes both.

The blood that could ſtern juſtice pleaſe,
And law-demands fulfil,
Can alſo guilty conſcience eaſe;
Thy Huſband clears the bill.

Thy higheſt glory is obtain'd
By his abaſement deep;
And, that thy tears might all be drain'd,
Thy Huſband choſe to weep.

His bondage all thy freedom bought,
He ſtoop'd ſo lowly down:
His grappling all thy grandeur brought,
Thy Husband's croſs thy crown.

'Tis by his ſhock thy ſceptre ſways,
His warfare ends thy ſtrife;
His poverty thy wealth conveys,
Thy Husband's death thy life.

Do mortal damps invade thy heart,
And deadneſs ſeize thee ſore?
Rejoice in this, that life t' impart
Thy Huſband has in ſtore.

And when new life imparted ſeems
Eſtabliſh'd as a rock,
Boaſt in the fountain, not the ſtreams;
Thy Huſband is thy ſtock.

The ſtreams may take a various turn,
The fountain never moves:
Ceaſe then, o'er failing ſtreams to mourn,
Thy Huſband thus thee proves.

That glad thou mayſt, when drops are gone,
Joy in the ſpacious ſea:
When incomes fail, then ſtill upon
Thy Huſband keep thine eye.

But can't thou look, nor moan thy ſtrait,
So dark's the diſmal hour?
Yet, as thou'rt able, cry and wait
Thy Huſband's day of pow'r.

Tell him, though ſin prolong the term,
Yet love can ſcarce delay:
Thy want, his promiſe, all affirm,
Thy Husband muſt not ſtay.

SECT. VIII.

CHRIST *the Believer's enriching Treaſure.*

KIND Jeſus lives, thy life to be
Who mak'ſt him thy refuge;
And, when he comes, thou'lt joy to ſee
Thy Huſband ſhall be judge.

Should paſſing troubles thee annoy,
Without, within, or both?
Since endleſs life thou'lt then enjoy,
Thy Huſband pledg'd his truth.

What won't he, ev'n in time impart
That's for thy real good?
He gave his love, he gave his heart,
Thy Huſband gave his blood.

He gives himſelf, and what ſhould more?
What can he then refuſe?
If this won't pleaſe thee, ah! how ſore
Thy Huſband doſt abuſe!

Earth's fruit, heav'n's dew he won't deny,
Whoſe eyes thy need behold:
Nought under or above the ſky
Thy Huſband will withhold.

Doſt loſſes grieve? Since all is thine,
What loſs can thee befal?
All things for good to thee combine *,
Thy Huſband orders all.

Thou'rt not put off with barren leaves,
Or dung of earthly pelf;
More wealth than heav'n and earth he gives,
Thy Huſband's thine himſelf.

Thou haſt enough to ſtay thy plaint,
Elſe thou complain'ſt of eaſe;
For, having all, don't ſpeak of want,
Thy Huſband may ſuffice.

From this thy ſtore, believing, take
Wealth to the utmoſt pitch:
The gold of Ophir cannot make,
Thy Huſband makes thee rich.

Some flying gains acquire by pains,
And ſome by plund'ring toil;
Such treaſure fades, but thine remains,
Thy Huſband's cannot ſpoil.

SECT. IX.

CHRIST *the Believer's adorning Garment.*

YEA, thou excell'ſt in rich attire
The lamp that lights the globe;
Thy ſparkling garment heav'ns admire,
Thy Husband is thy robe.

This raiment never waxes old,
'Tis always new and clean:
From ſummer-heat, and winter-cold,
Thy Husband can thee ſcreen.

All who the name of worthies bore,
Since Adam was undreſt,
No worth acquir'd, but as they wore
Thy Husband's purple veſt.

* Rom. viii. 28.

This linen fine can beautify
The ſoul with ſin begirt;
O bleſs his name that e'er on thee
Thy Husband ſpread his ſkirt.

Are dung-hills deck'd with flow'ry glore,
Which Solomon's outvie?
Sure thine is infinitely more,
Thy Husband decks the ſky.

Thy hands could never work the dreſs,
By grace alone thou'rt gay;
Grace vents and reigns through righteouſneſs,
Thy Huſband's bright array.

To ſpin thy robe no more doſt need
Than lilies toil for theirs;
Out of his bowels ev'ry thread
Thy Husband thine prepares.

SECT. X.

CHRIST *the Believer's ſweet Nouriſhment.*

THY food, conform to thine array
Is heav'nly and divine;
On paſtures green, where angels play,
Thy Husband feeds thee fine.

Angelic food may make thee fair,
And look with cheerful face;
The bread of life, the double ſhare,
Thy Husband's love and grace.

What can he give or thou deſire,
More than his fleſh and blood?
Let angels wonder, ſaints admire,
Thy Husband is thy food.

His fleſh the *incarnation* bears,
From whence thy feeding flows;
His blood the *ſatisfaction* clears
Thy Husband both beſtows.

Th' incarnate God a ſacrifice
To turn the wrathful tide,
Is food for faith; that may ſuffice
Thy Husband's guilty bride.

This ſtrength'ning food may fit and fence
For work and war to come;
Till through the croud, ſome moments hence,
Thy Husband bring thee home.

Where plenteous feaſting will ſucceed
To ſcanty feeding here:
And joyful at the table-head
Thy Husband fair appear.

The crumbs to banquets will give place,
And drops to rivers new:
While heart and eye will face to face
Thy Husband ever view.

CHAP. II.

Containing the MARKS and CHARACTERS of the Believer in CHRIST; together with ſome farther privileges and grounds of comfort to the ſaints.

SECT. I.

Doubting Believers called to examine, by marks drawn from their love to him and his preſence, their view of his glory, and their being emptied of ſelf-righteouſneſs, &c.

GOOD news! but, ſays the drooping bride,
Ah! what's all this to me?
Thou doubtſt thy right when ſhadows hide
Thy Huſband's face from thee.

Through ſin and guilt thy ſpirit faints,
And trembling fears thy fate;
But harbour not thy groundleſs plaints,
Thy Huſband's advent wait.

Thou ſob'ſt, "O were I ſure he's mine,
This would give glad'ning eaſe;"
And ſayſt, Though wants and woes combine,
Thy Husband would thee pleaſe.

But up and down, and ſeldom clear,
Inclos'd with helliſh routs;
Yet yield thou not, nor foſter fear:
Thy Husband hates thy doubts.

Thy cries and tears may ſlighted ſeem,
And barr'd from preſent eaſe;
Yet blame thyſelf, but never dream
Thy husband's ill to pleaſe.

Thy jealous unbelieving heart
Still droops, and knows not why;
Then prove thyſelf to eaſe thy ſmart,
Thy Husband bids thee try.

The foll'wing queſtions put to thee,
As ſcripture-marks, may tell
And ſhew whate'er thy failings be,
Thy Husband loves thee well.

MARKS.

ART thou content when he's *away?*
Can earth allay thy pants?
If conſcience witneſs, won't it ſay,
Thy Husband's all thou wants?

When he is *near*, (though in a croſs)
And thee with comfort feeds;
Doſt thou not count the earth as droſs,
Thy Husband all thou needs?

In *duties* art thou pleas'd or pain'd,
When far he's out of view?
And finding him, think'ſt all regain'd,
Thy Husband always new.

Though once thou thought'ſt, while Sinai miſt
And darkneſs compaſs'd thee,
Thou waſt undone; and glorious Chriſt
Thy Husband ne'er would be.

Yet know'ſt thou not a fairer place,
Of which it may be told,
That there the glory of his grace
Thy Huſband did unfold?

Where heav'nly beams inflam'd thy ſoul,
And love's ſeraphic art,
With hallelujahs, did extol
Thy Huſband in thy heart.

Couldſt then have wiſh'd all Adam's race
Had join'd with thee to gaze;
That viewing fond his comely face,
Thy Huſband might get praiſe?

Art thou disjoin'd from other *lords?*
Divorc'd from fed'ral *laws?*
While with moſt loving goſpel cords
Thy Husband kindly draws?

A'n't thou enlighten'd now to ſee
Thy righteouſneſs is naught
But *rags**, that cannot cover thee?
Thy Husband ſo has taught.

Doſt ſee thy beſt performances
Deſerve but hell indeed?
And hence art led, renouncing theſe,
Thy Husband's blood to plead?

When ſtrengthen'd boldly to addreſs
That gracious throne of his,
Doſt find thy ſtrength and righteouſneſs,
Thy Husband only is?

Canſt thou thy moſt exalted frame
Renounce, as with'ring graſs,
And firmly hold thine only claim,
Thy Husband's worthineſs?

Canſt pray with utmoſt holy pith†,
And yet renounce thy good?
And waſh, not with thy tears, but with
Thy Husband's precious blood?

* Iſa. lxiv. 6. † Vigour or ſtrength.

SECT. II.

Believers described from their Faith acting by divine aid, and fleeing quite out of themselves to CHRIST.

CAN nothing less thy conscience ease,
And please thy heart; no less
Than that which justice satisfies,
Thy Husband's righteousness?

Dost see thy works so stain'd with sin,
That thou through grace art mov'd
To seek acceptance only in
Thy Husband, the Belov'd?

Dost thou remind, that once a-day
Free grace did strengthen thee,
To gift thy guilty soul away,
Thy Husband's bride to be?

Or dost thou mind the day of pow'r,
Wherein he broke thy pride,
And gain'd thy heart? O happy hour!
Thy Husband caught the bride!

He did thy enmity subdue,
Thy bondage sad recal,
Made thee to choose, and close pursue
Thy Husband as thy all.

What rest, and peace, and joy ensu'd
Upon this noble choice?
Thy heart, with flow'rs of pleasure strew'd,
Thy Husband made rejoice.

Dost know thou ne'er couldst him embrace,
Till he embraced thee?
Nor ever see him, till his face
Thy Husband open'd free?

And findest to this very hour,
That this is still the charm;
Thou canst do nothing, till with pow'r
Thy Husband shew his arm?

Canſt thou do nought by nature, art,
Or any ſtrength of thine,
Until thy wicked froward heart
Thy Husband ſhall incline?

But art thou, though without a wing
Of pow'r aloft to flee,
Yet able to do ev'ry thing,
Thy Husband ſtrength'ning thee?

Doſt not alone at duties fork *,
But foreign aid enjoy?
And ſtill in ev'ry piece of work
Thy Husband's ſtrength employ?

Thy motion heav'nly is indeed,
While thou by faith doſt move
And ſtill in ev'ry time of need
Thy Husband's grace improve.

No common nat'ral faith can ſhew
Its divine brood like this;
Whoſe object, author, feeder too,
Thy Husband only is.

Doſt thou by faith on him rely?
On him, not on thy faith?
If faith ſhall with its object vie,
Thy Husband's ſet beneath.

Their hands receiving faculty
Poor beggars never view;
But hold the royal gift in eye:
Thy Husband ſo wilt thou.

Faith, like a gazing eye, ne'er waits
To boaſt in ſeeing pow'rs;
Its object views, itſelf forgets,
Thy Husband it adores.

It humbly ſtill itſelf denies,
Nor brags its acts at all;
Deep plung'd into its object lies,
Thy Husband is its all.

* Labour, wreſtle, or toil.

No ſtrength but his it has, and vaunts,
No ſtore but his can ſhow:
Hence nothing has, yet nothing wants,
Thy Husband trains it ſo.

Faith, of its own, no might can ſhew,
Elſe would itſelf deſtroy;
But will for all it has to do,
Thy Huſband ſtill employ.

Self-ſaviours none could ever be
By faith or grace of theirs;
Their fruitleſs toil, ſo high that flee,
Thy Husband's praiſe impairs.

The ſeemingly devouteſt deed,
That would with ſhameleſs brow
His ſaving trade take o'er his head,
Thy Husband won't allow.

Doſt therefore thou to him alone
Commit thy ſinful ſoul?
Knowing of thy ſalvation
Thy Husband is the whole?

SECT. III.

Believers characteriſed by the objects and purity of their deſire, delight, joy, hatred, and love, diſcovering they have the Spirit of CHRIST.

DOST thou his Spirit's conduct wait?
And, when compar'd to this,
All worldly wiſdom under-rate?
Thy Husband waits to bleſs.

Tak'ſt thou his Spirit for thy guide
Through Baca's valley dry,
Whoſe ſtreams of influences glide
Thy Husband's garden by?

In digging wells here by his pow'r,
Doſt find it not in vain,
While here a drop, and there a ſhow'r
Thy Husband makes to rain?

Hence doſt thou through each weary caſe
From ſtrength to ſtrength go on,
From faith to faith, while grace for grace
Thy Husband gives anon?

The good, the gracious work begun,
And further'd by his ſtrength,
Shall proſp'rous, though with wreſtling, win
Thy Husband's crown at length.

Sin's pow'r and preſence canſt thou own
Is thy moſt grievous ſmart,
That makes thee ſob, and weep alone?
Thy Husband knows thy heart.

Does love to him make thee diſtaſte
Thy luſts with all their charms?
And moſt them loath'ſt, when moſt thou haſt
Thy Husband in thine arms?

Are cords of love the ſweeteſt ties
To bind thee duty-ways?
And beſt thou ſerv'ſt when moſt thou ſpies
Thy Husband's beauteous rays?

Didſt ever thou thy pardon read
In tears of untold joy?
When mercy made thy heart to bleed,
Thy Huſband was not coy.

Do pardons ſweetly melt thy heart
And moſt imbitter ſin?
And make thee long with droſs to part,
Thy Husband's throne to win?

When he ariſes luſts to kill,
Corruptions to deſtroy,
Does gladneſs then thy ſpirit fill?
Thy Huſband is thy joy.

Doſt thou his perſon fair embrace
Beyond his bleſſings all?
Sure, then, thou boldly mayſt through grace
Thy Husband JESUS call.

What company doſt thou prefer?
What friends above the reſt?
Of all relations every where,
Thy Husband is the beſt.

Whom in the earth or heav'n doſt thou
Moſt ardently deſire?
Is love's aſcending ſpark unto
Thy Huſband ſet on fire?

Haſt thou a hatred to his foes,
And doſt their courſe decline?
Lov'ſt thou his ſaints, and dar'ſt ſuppoſe
Thy Huſband's friends are thine.

Doſt thou their talk and walk eſteem,
When moſt divinely grave?
And favour'ſt beſt when moſt they ſeem
Thy Huſband's Sp'rit to have.

SECT. IV.

Believers in CHRIST *affect his counſel, word, ordinances, appearance, full enjoyment in heaven, and ſweet preſence here.*

WHERE go'ſt thou firſt when in a ſtrait,
Or when with grief oppreſt?
Fleeſt thou to him? O happy gate!
Thy Huſband is thy reſt.

His counſel ſeek'ſt thou ſtill prepar'd,
Nor canſt without him live?
Wiſdom to guide, and ſtrength to guard,
Thy Huſband hath to give.

Canſt thou produce no pleaſant pawn,
Or token of his love?
Won't ſignets, bracelets, from his hand,
Thy Huſband's kindneſs prove?

Mind'ſt when he ſent his healing word,
Which darting from on high,
Did light, and life, and joy afford?
Thy Huſband then was nigh.

Canſt thou the promiſe ſweet forget,
He dropt into thy heart?
Such glad'ning pow'r, and love with it,
Thy Husband did impart.

Doſt thou affect his dwelling-place,
And mak'ſt it thy repair;
Becauſe thine eyes have ſeen, through grace,
Thy Husband's glory there?

Doſt love his great appearing day,
And thereon muſe with joy;
When duſky ſhades will fly away,
Thy Husband death deſtroy?

Doſt long to ſee his glorious face
Within the higher orb,
Where humid ſorrows loſing place,
Thy Husband's rays abſorb?

Long'ſt to be free of ev'ry fault,
To bid all ſin adieu?
And mount the hill, where glad thou ſhalt
Thy Husband's glory view?

Life where it lives, love where it loves,
Will moſt deſire to be:
Such love-ſick longing plainly proves
Thy Husband's love to thee.

What is it beſt can eaſe thy plaint,
Spread morning o'er thine ev'n?
Is his approach thy heart's content,
Thy Husband's preſence heav'n?

And when deny'd this ſweet relief,
Canſt thou aſſert full well,
His hiding is thy greateſt grief,
Thy Husband's abſence hell?

Let thy experience be diſclos'd;
If conſcience anſwer Yea
To all the queries here propos'd,
Thy Husband's thine for ay.

Pertain theſe characters to thee?
Then, ſoul, begin and praiſe
His glorious worthy name, for he
Thy Husband is always.

SECT. V.

The true Believer's humility, dependence, zeal, growth, admiration of free grace, and knowledge of CHRIST'S *voice.*

PERHAPS a ſaint may ſigh and ſay,
"I fear I'm yet to learn
"Theſe marks of marriage love." Yet ſtay,
Thy Husband's bowels yearn.

Though darkneſs may thy light obſcure,
And ſtorms ſurmount thy calms,
Day yield to night, and thou be poor,
Thy Husband yet has alms.

Doſt ſee thyſelf an empty brat,
A poor unworthy thing,
With heart upon the duſt laid flat!
Thy Husband there does reign.

Art in thine own eſteem a beaſt,
And doſt thyſelf abhor?
The more thou haſt of ſelf-diſtaſte,
Thy Husband loves the more.

Can hell breed no ſuch wicked elf,
As thou in thine own ſight?
Thou'ſt got, to ſee thy filthy ſelf,
Thy Husband's pureſt light.

Canſt find no names ſo black, ſo vile,
With which thou wouldſt compare,
But call'ſt thyſelf a lump of hell?
Thy Husband calls thee fair.

When his kind viſits make thee ſee
He's precious, thou art vile,
Then mark the hand of God with thee,
Thy Husband gives a ſmile.

He knows what viſits ſuit thy ſtate,
And though moſt rare they be,
It ſets thee well on him to wait,
Thy Husband waits on thee.

Doſt ſee thou art both poor and weak,
And he both full and ſtrong?
O don't his kind delays miſtake,
Thy Huſband comes ere long.

Though during Sinai's ſtormy day,
Thou dread'ſt the diſmal blaſt,
And fears thou art a caſt-away,
Thy Husband comes at laſt.

The glorious Sun will riſe apace,
And ſpread his healing wings,
In ſparkling pomp of ſov'reign grace,
Thy Husband gladneſs brings.

Canſt thou, whate'er ſhould come of thee,
Yet wiſh his Zion well,
And joy in her proſperity?
Thy Husband loves thy zeal.

Doſt thou admire his love to ſome,
Though thou ſhouldſt never ſhare?
Mercy to thee will alſo come,
Thy Husband hath to ſpare.

Poor ſoul! doſt grieve for want of grace,
And weep for want of love,
And Jeſus ſeek'ſt! O hopeful caſe!
Thy Husband lives above.

Regretting much thy falling ſhort,
Doſt after more aſpire?
There's hope in Iſrael for thy ſort,
Thy Husband's thy deſire.

Art thou well pleas'd that ſov'reign grace,
Through Chriſt, exalted be?
This frame denotes no hopeleſs caſe,
Thy Husband's pleas'd with thee.

Couldſt love to be the footſtool low,
On which his throne might riſe,
Its pompous grace around to ſhow?
Thy Husband does thee prize.

If but a glance of his fair face
Can cheer thee more than wine;
Thou in his loving heart haſt place,
Thy Husband place in thine.

Doſt make his blood thy daily bath?
His word and oath thy ſtay?
His law of love thy lightſome path?
Thy Husband is thy way.

All things within earth's ſpacious womb
Doſt count but loſs and dung,
For one ſweet word in ſeaſon from
Thy Huſband's learned tongue?

Skill to diſcern and know his voice,
From words of wit and art,
Will clearly prove thou art his choice,
Thy Husband thine in heart.

The pompous words that fops admire,
May vagrant fancy feaſt;
But with ſeraphic harmleſs fire
Thy Husband's burn the breaſt.

SECT. VI.

True Believers are willing to be tried and examined. Comforts ariſing to them from CHRIST's *ready ſupply, real ſympathy, and relieving names, ſuiting their needs.*

DOST thou upon thy trait'rous heart
Still keep a jealous eye?
Moſt willing that thine inward part
Thy Husband ſtrictly try?

The thieving croud will hate the light,
Leſt ſtol'n effects be ſhown;
But truth deſires what's wrong or right
Thy Husband would make known.

Doſt then his trying word await,
His ſearching doctrine love?
Fond, leſt thou err through ſelf-deceit,
Thy Husband would thee prove?

Does oft thy mind with inward ſmart
Bewail thy unbelief?
And conſcious ſue from plagues of heart
Thy Huſband for relief?

Why doubt'ſt his love? and yet, behold,
With him thou wouldſt not part
For thouſand thoufand earths of gold;
Thy Huſband has thy heart.

Though darkneſs, deadneſs, unbelief,
May all thy ſoul attend;
Light, life, and faith's mature relief,
Thy Huſband has to ſend.

Of wants annoying, why complain?
Supply ariſes hence;
*What gifts he has receiv'd for men**,
Thy Huſband will diſpenſe.

He got them in's exalted ſtate
For rebels ſuch as thou;
All then that's needful, good, or great,
Thy Huſband will allow.

Thy wants he ſees, thy cries he hears;
And, marking all thy moans,
He in his bottle keeps thy tears,
Thy Huſband notes thy groans.

All thine infirmities him touch,
They ſtrike his feeling heart;
His kindly ſympathy is ſuch,
Thy Huſband finds the ſmart.

Whatever touches thee affects
The apple of his eye;
Whatever harms he therefore checks,
Thy Husband's aid is nigh.

* Pſal. lxviii. 18.

If foes are ſpar'd, thy need is ſuch,
He ſlays them but in part:
He can do all, and will do much,
Thy Huſband acts by art.

He often for the ſaddeſt hour
Reſerves the ſweeteſt aid:
See how ſuch banners heretofore
Thy Huſband has diſplay'd.

Mind where he vouched his good-will,
Sometimes at Hermon * mount,
In Jordan land, at Mizar hill;
Thy Huſband keeps the count.

At ſundry times, and divers ways,
To ſuit thy various frames,
Haſt ſeen like riſing golden rays,
Thy Huſband's various names.

When guilty conſcience ghaſtly ſtar'd,
JEHOVAH-TSIDKENU †,
The Lord thy righteouſneſs appear'd,
Thy Huſband in thy view.

When in thy ſtraits or wants extreme,
Help fail'd on ev'ry ſide,
JEHOVAH-JIREH ‡ was his name,
Thy Huſband did provide.

When thy long abſent Lord didſt moan,
And to his courts repair;
Then was JEHOVAH-SHAMMAH ‖ known.
Thy Huſband preſent there.

When thy aſſaulting foes appear'd
In robes of terror clad,
JEHOVAH-NISSI § then was rear'd,
Thy Huſband's banner ſpread.

When furies arm'd with fright'ning guilt,
Dunn'd war without ſurceaſe;
JEHOVAH-SHALOM ¶ then was built,
Thy Husband ſent thee peace.

* Pſal. xlii. 6. † Jer. xxiii. 6. ‡ Gen. xxii. 14.
‖ Ezek. xlviii. 35. § Exod. xvii. 15. ¶ Judg. vi. 24.

When thy diſeaſes death proclaim'd,
And creature-balſams fail'd,
JEHOVAH-ROPHI* then was built;
Thy Husband kindly heal'd.

Thus, as thy various needs require,
In various modes like theſe,
The help that ſuits thy heart's deſire,
Thy Husband's name conveys.

To th' *little flock*, as caſes vary,
The great JEHOVAH ſhews
Himſelf a *little ſanctuary*†,
Thy Huſband gives the views.

SECT. VII.

The Believer's experience of CHRIST's *comfortable preſence, or of former comforts to be improved for his encouragement and ſupport under darkneſs and hidings.*

DOST mind the place, the ſpot of land,
Where Jeſus did thee meet?
And how he got thy heart and hand?
Thy Husband then was ſweet.

Doſt mind the garden, chamber, bank,
A vale of viſion ſeem'd?
Thy joy was full, thy heart was frank,
Thy Husband much eſteem'd.

Let thy experience ſweet declare,
If able to remind;
A Bochim here, a Bethel there,
Thy Husband made thee find.

Was ſuch a corner, ſuch a place,
A paradiſe to thee,
A Peniel, where face to face
Thy Husband fair didſt ſee?

* Exod. xv. 26. † Ezek. xi. 16.

There did he clear thy cloudy cauſe,
Thy doubts and fears deſtroy;
And on thy ſpirit ſeal'd he was
Thy Husband with great joy?

Couldſt thou have ſaid it boldly then,
And ſeal'd it with thy blood?
Yea, welcome death with pleaſure, when
Thy Husband by thee ſtood?

That earth again ſhould thee inſnare,
O how thy heart was pain'd!
For all its fading glory there
Thy Husband's beauty ſtain'd.

The thoughts of living more in ſin
Were then like hell to thee;
The life of heav'n did thus begin,
Thy Husband ſet thee free.

Whate'er thou foundſt him at thy beſt,
He's at thy worſt the ſame
And *in his love will ever reſt*,
Thy Husband holds his claim.

Let faith theſe viſits keep in ſtore,
Though ſenſe the pleaſure miſs;
The God of Bethel, as before,
Thy Husband always is.

In meas'ring his approaches kind,
And timing his deſcents;
In free and ſov'reign ways thou'lt find
Thy Husband thee prevents.

Preſcribe not to him in thy heart,
He's infinitely wiſe.
How oft he throws his loving dart,
Thy Husband does ſurpriſe.

Perhaps a ſudden gale thee bleſt,
While walking in thy road;
Or on a journey, e'er thou wiſt,
Thy Husband look'd thee broad.

Thus was the Eunouch fam'd (his ſtage
A riding on the way,
As he revolv'd the ſacred page *)
Thy Husband's happy prey.

In hearing, reading, ſinging, pray'r,
When darkneſs compaſs'd thee,
Thou foundſt, or e'er thou waſt aware,
Thy Husband's light'ning free.

Of heav'nly gales don't meanly think:
For, though thy ſoul complains,
They're but a ſhort and paſſing blink;
Thy Husband's love remains.

Think not, though breezes haſte away,
Thou doſt his favour loſe;
But learn to know his ſov'rein way,
Thy Husband comes and goes.

Don't ſay he's gone forever, though
His viſits he adjourn;
For yet a little while, and lo,
Thy Husband will return.

In worſhip ſocial, or retir'd,
Doſt thou his abſence wail?
Wait at his ſhore, and be not fear'd,
Thy Husband's ſhip's a-ſail.

Yea, though in duties ſenſe may miſs
Thy ſoul's beloved One;
Yet do not faint, for never is
Thy Husband wholly gone.

Though Satan, ſin, earth, hell, at once
Would thee of joy bereave:
Mind what he ſaid, he won't renounce,
Thy Husband will not leave.

Though foes aſſail, and friendſhip fail,
Thou haſt a friend at court:
The gates of hell ſhall ne'er prevail,
Thy Husband is thy fort.

* Acts viii. 27,—39.

SECT. VIII.

Comfort to Believers from the ſtability of the promiſe notwithſtanding heavy chaſtiſements for ſin.

TAKE well howe'er kind Wiſdom may
Diſpoſe thy preſent lot;
Though heav'n and earth ſhould paſs away,
Thy Huſband's love will not.

All needful help he will afford,
Thou haſt his vow and oath;
And once to violate his word
Thy Husband will be loth.

To fire and floods with thee he'll down,
His promiſe this inſures,
Whoſe credit cannot burn nor drown;
Thy Husband's truth endures.

Doſt thou no more his word believe,
As mortal man's, forſooth?
O do not thus his Spirit grieve,
Thy Husband is the Truth.

Though thou both wicked art and weak,
His word he'll never rue;
Though heav'n and earth ſhould blend and break,
Thy Husband will be true.

I'll never leave thee *, is his vow;
If Truth has ſaid the word.
While Truth is truth, this word is true,
Thy Husband is the Lord.

Thy covenant of duties may
Prove daily moſt unſure:
His covenant of grace for ay
Thy Husband does ſecure.

Doſt thou to him thy promiſe break,
And fear he break to thee?
Nay, not thy thouſand crimes can make
Thy Husband once to lie.

* Heb. xiii. 5.

He visit will thy sins with strokes,
And lift his heavy hand;
But never once his word revokes,
Thy Husband's truth will stand.

Then dream not he is chang'd in love,
When thou art chang'd in frame;
Thou mayst by turns unnumber'd move,
Thy Husband's ay the same.

He for thy follies may thee bind
With cords of great distress;
To make thee moan thy sins, and mind
Thy Husband's holiness.

By wounds he makes thee seek his cure,
By frowns his favour prize;
By falls affrighting, stand more sure,
Thy Husband is so wise.

Proud Peter in the dirt of vice
Fell down exceeding low;
His tow'ring pride, by tumbling thrice,
Thy Husband cured so.

Before he suffer pride that swells,
He'll drag thee through the mire
Of sins, temptations, little hells;
Thy Husband saves by fire.

He in affliction's mortar may
Squeeze out old Adam's juice,
Till thou return to him, and say,
Thy Husband is thy choice.

Fierce billows may thy vessel toss,
And crosses curses seem;
But that the curse has fled the cross,
Thy Husband bids thee deem.

Conclude not he in wrath disowns,
When trouble thee surrounds;
These are his favourable frowns,
Thy Husband's healing wounds.

Yea, when he gives the deepeſt laſh,
Love leads the wounding hand:
His ſtroke, when ſin has got a daſh,
Thy Husband will remand.

SECT. IX.

Comfort to believers, in CHRIST'S *relations, in his dying love, his glory in heaven, to which he will lead them through death, and ſupply with all neceſſaries by the way.*

BEHOLD the patrimony broad
That falls to thee by line;
In him thou art an heir of God,
Thy Husband's Father's thine.

He is of relatives a ſtore,
Thy Friend will help in thrall:
Thy Brother much, thy Father more,
Thy Husband moſt of all.

All theſe he does amaſs and ſhare,
In ways that moſt excel:
'Mong all the husband's ever were,
Thy Husband bears the bell.

Whence run the ſtreams of all thy good,
But from his pierced ſide;
With liquid gold of precious blood
Thy Husband bought his bride.

His blood abundant value bore,
To make his purchaſe broad,
'Twas fair divinity in gore,
Thy Husband is thy God.

Who purchas'd at the higheſt price,
Be crown'd with higheſt praiſe;
For in the higheſt paradiſe
Thy Husband wears the bays.

He is of Heav'n the comely roſe,
His beauty makes it fair;
Heav'n were but hell, couldſt thou ſuppoſe
Thy Husband were not there.

He thither did in pomp aſcend,
His ſpouſe along to bring:
That *Hallelujahs* without end
Thy Husband's bride may ſing.

Ev'n there with him for ever fix'd,
His glory ſhalt thou ſee;
And nought but death is now betwixt
Thy Husband's throne and thee.

He'll order death, that porter rude,
To ope the gates of braſs;
For, lo! with characters of blood
Thy Husband wrote thy paſs.

At Jordan deep then be not ſcar'd,
Though diſmal like and broad;
Thy ſun will guide, thy ſhield will guard,
Thy Husband pav'd the road.

He'll lead thee ſafe, and bring thee home,
And ſtill let bleſſings fall
Of grace while here, till glory come:
Thy Husband's bound for all.

His ſtore can anſwer ev'ry bill,
Thy food and raiment's bought;
Be at his will, thou'lt have thy fill,
Thy Husband wants for nought.

What can thy ſoul conceive it lacks?
His ſtore, his pow'r is thine;
His lib'ral heart to lib'ral acts,
Thy Husband does incline.

Though on thy hand, that has no might,
He ſhould thy taſk enlarge;
Nor work nor warfare needs thee fright,
Thy Husband bears the charge.

Thou wouldſt (if left) thyſelf undo,
So apt to fall and ſtray;
But he uplifts and leads thee too;
Thy Husband knows the way.

SECT. X.

Comfort to believers from the text, Thy Maker is thy Husband, *inverted thus,* Thy Husband is thy Maker; *and the concluſion of this ſubject.*

OF light and life, of grace and glore,
In Chriſt thou art partaker.
Rejoice in him for evermore,
Thy Husband is thy Maker.

He made thee, yea, made thee his bride,
Nor heeds thine ugly patch;
To what he made he'll ſtill abide,
Thy Husband made the match.

He made all; yea, he made all thine,
All to thee ſhall be giv'n.
Who can thy kingdom undermine?
Thy Husband made the heav'n.

What earthly thing can thee annoy?
He made the earth to be;
The waters cannot thee deſtroy,
Thy Husband made the ſea.

Don't fear the flaming element
Thee hurt with burning ire;
Or that the ſcorching heat torment:
Thy Husband made the fire.

Infectious ſtreams ſhall ne'er deſtroy,
While he is pleas'd to ſpare;
Thou ſhalt thy vital breath enjoy,
Thy Huſband made the air.

The ſun that guides the golden day,
The moon that rules the night,
The ſtarry frame, the milky way,
Thy Husband made for light.

The bird that wings its airy path,
The fiſh that cuts the flood,
The creeping croud that ſwarms beneath
Thy Husband made for good.

The grazing herd, the beaſts of prey,
The creatures great and ſmall,
For thy behoof their tribute pay,
Thy Husband made them all.

Thine's Paul, Apollos, life, and death,
Things preſent, things to be;
And ev'ry thing that being hath,
Thy Husband made for thee.

In Tophet of the damn'd's reſort
Thy ſoul ſhall never dwell,
Nor needs from thence imagine hurt,
Thy Husband formed hell.

Satan with inſtruments of his,
May rage, yet dread no evil;
So far as he a creature is,
Thy Husband made the devil.

His black temptations may afflict,
His fiery darts annoy;
But all his works, and helliſh trick,
Thy Husband will deſtroy.

Let armies ſtrong of earthly gods
Combine with helliſh ghoſts,
They live, or languiſh, at his nods;
Thy Husband's Lord of hoſts.

What can thee hurt? whom doſt thou fear?
All things are at his call.
Thy Maker is thy Husband dear,
Thy Husband all in all.

What doſt thou ſeek? what doſt thou want?
He'll thy deſires fulfil;
He gave himſelf, what won't he grant?
Thy Husband's at thy will.

The more thou doſt of him deſire,
The more he loves to give:
High let thy mounting arms aſpire,
Thy Husband gives thee leave.

The leſs thou ſeek'ſt, the leſs thou doſt
His bounty ſet on high;
But higheſt ſeekers here do moſt
Thy Huſband glorify.

Would'ſt thou have grace? Well; but 'tis meet
He ſhould more glory gain.
Would'ſt thou have Father, Son, and Sp'rit?
Thy Husband ſays, *Amen.*

He'll kindly act the lib'ral God,
Deviſing lib'ral things;
With royal gifts his ſubjects load;
Thy Husband's King of kings.

No earthly monarchs have ſuch ſtore
As thou haſt ev'n in hand;
But, O how infinitely more
Thy Husband gives on band!

Thou haſt indeed the better part,
The part will fail thee never:
Thy Husband's hand, thy Husband's heart,
Thy Husband's all for ever.

The END *of the* POEM *upon* Iſaiah liv. 5.

GOSPEL SONNETS.

PART III.

The BELIEVER's RIDDLE: Or, The MYSTERY of FAITH.

The PREFACE,

Shewing the uſe and deſign of the RIDDLE.

READER, the foll'wing enigmatic ſong,
Does not to wiſeſt nat'raliſts belong:
Their wiſdom is but folly on this head;
They here may ruminate, but cannot read.
For though they glance the words, the meaning chokes,
They read the lines, but not the Paradox.
The ſubject will, howe'er the phraſe be blunt,
Their moſt acute intelligence ſurmount,
If with the nat'ral and acquired ſight
They ſhare not divine evangelic light.
Great wits may rouſe their fancies, rack their brains,
And after all their labour loſe their pains;
Their wiſeſt comments were but witleſs chat,
Unapt to frame an explication pat.
No unregen'rate mortal's beſt engines
Can right unriddle theſe few rugged lines;
Nor any proper notions thereof reach,
Though ſublimated to the higheſt ſtretch.
Maſters of reaſon, plodding men of ſenſe,
Who ſcorn to mortify their vain pretence,

In this myſterious deep might plod their fill;
It overtops the top of all their ſkill.
The more they vainly huff, and ſcorn to read,
The more it does their fooliſh wit exceed.
Thoſe ſinners that are ſanctify'd in part,
May read this riddle truly in their heart.
Yea, weakeſt ſaints may feel its trueſt ſenſe,
Both in their ſad and ſweet experience.
Don't overlook it with a rambling view,
And raſh ſuppoſe it neither good nor true.
Let Heaven's pure oracles the truth decide;
Renounce it, if it can't that teſt abide.
Noble Bereans ſoon the ſenſe may hit,
Who ſound the divine depth of ſacred writ,
Not by what airy carnal reaſon ſaith,
But by the golden line of heaven-ſpun faith.
Let not the naughty phraſe make you diſprove
The weighty matter which deſerves your love.
High ſtrains would ſpoil the riddle's grand intent,
To teach the weakeſt, moſt illit'rate ſaint,
That MAHANAIM *is his proper name;*
In whom two ſtruggling hoſts make bloody game.
That ſuch may know, whoſe knowledge is but rude,
How good conſiſts with ill, and ill with good.
That ſaints be neither at their worſt nor beſt,
Too much exalted, or too much depreſt.
This paradox is fitted to diſcloſe
The ſkill of Zion's friends above her foes;
To difference by light that Heaven tranſmits,
Some happy fools from miſerable wits,
And thus (if bleſs'd) it may in ſome degree
Make fools their wit, and wits their folly ſee.
Slight not the riddle then like jargon vile,
Becauſe not garniſh'd with a pompous ſtile.

Could th' author act the lofty poets part
Who make their ſonnets ſoar on wings of art,
He on this theme had bluſh'd to uſe his ſkill,
And either clipt his wings, or broke his quill.
Why, this enigma *climbs ſuch divine heights*
As ſcorn to be adorn'd with human flights.
Theſe gaudy ſtrains would lovely truth diſgrace,
As pureſt paint deforms a comely face.
Heav'n's myſteries are 'bove art's ornament,
Immenſely brighter than its brighteſt paint.
No tow'ring lit'rator could e'er outwit
The plaineſt diction fetch'd from ſacred writ:
By which mere blazing rhet'ric is outdone,
As twinkling ſtars are by the radiant ſun.
The ſoaring orators, who can with eaſe
Strain the quinteſſence of hyperboles,
And clothe the bareſt theme with pureſt dreſs,
Might here expatiate much, yet ſay the leſs,
If wi' th' majeſtical ſimplicity
Of ſcripture orat'ry they diſagree.
Theſe lines pretend not to affect the ſky,
Content among inglorious ſhades to lie,
Provided ſacred truth be fitly clad,
Or glorious ſhine ev'n through the duſky ſhade.
Mark then, though you ſhould miſs the gilded ſtrain,
If they a ſtore of golden truth contain:
Nor under-rate a jewel rare and prime,
Though wrapt up in the rags of homely rhime.
Though haughty Deiſts hardly ſtoop to ſay,
That nature's night has need of ſcripture day:
Yet goſpel-light alone will clearly ſhew
How ev'ry ſentence here is juſt and true,
Expel the ſhades that may the mind involve,
And ſoon the ſeeming contradiction ſolve.

All fatal errors in the world proceed
From want of skill such mysteries to read.
Vain men the double branch of truth divide,
Hold by the one, and slight the other side.
Hence proud Arminians cannot reconcile
Freedom of grace with freedom of the will.
The blinded Papist won't discern nor see
How works are good unless they justify.
Thus Legalists distinguish not the odds
Between their home-bred righteousness and God's.
Antinomists the saints perfection plead,
Nor duly sever 'tween them and their head.
Socinians won't these seeming odds agree,
How heav'n is bought, and yet salvation free.
Bold Arians hate to reconcile or scan,
How Christ is truly God and truly man:
Holding the one part of Immanuel's name,
The other part outrageously blaspheme.
The sound in faith no part of truth control:
Heretics own the half, but not the whole.
Keep then the sacred myst'ry still entire;
To both the sides of truth do favour bear,
Not quitting one to hold the other branch;
But passing judgment on an equal bench;
The Riddle has two feet, and were but one
Cut off, truth falling to the ground were gone.
'Tis all a contradiction, yet all true,
And happy truth, if verify'd in you.
Go forward then to read the lines, but stay
To read the riddle also by the way.

The RIDDLE.

SECT. I.

The myſtery of the Saints PEDIGREE, *and eſpecially of their relation to* CHRIST's *wonderful perſon.*

MY life's a maze of ſeeming traps *a*,
A ſcene of mercies and miſhaps *b*;
A heap of jarring to and froes *c*,
A field of joys, a flood of woes *d*.
I'm in mine own and others eyes,
A labyrinth of myſteries *e*.

a Joſh. xxii. 13. And Joſhua ſaid, Know for a certainty, that the Lord your God will no more drive out any of theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, *&c.* Pſalm cxxiv. 7. Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

b Or *miſeries*, Lam. iii. 19. Remembering mine affliction and my miſery, the wormwood and the gall. *v.* 22. It is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not. Pſal. ci. 1. I will ſing of mercy an judgment: unto thee, O Lord, will I ſing.

c Pſalm cii. 10. Thou haſt lifted me up, and caſt me down. Pſal. cix. 23. I am toſſed up and down as the locuſt.

d Hab. iii. 17, 18. Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flocks ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoice in the Lord, I will joy in the God of my ſalvation.

e Iſa. viii. 18. Behold I and the children whom the Lord hath given me, are for ſigns, and for wonders in Iſrael; from the Lord of hoſts, which dwelleth in mount Zion. Zech. iii. 8. Hear now, O Joſhua the high prieſt, thou and thy fellows that ſit before thee: for they are men wondered at, *&c.* Pſal. lxxi. 7. I am as a wonder unto many, but thou art my ſtrong refuge.

I'm ſomething that from nothing came *f*,
Yet ſure it is, I nothing am *g*.
Once was I dead, and blind, and lame *h*,
Yea, I continue ſtill the ſame *i*;
Yet what I was, I am no more *k*,
Nor ever ſhall be as before *l*.

f Gen. i. 1. In the beginning God created the heaven and the earth. Heb. xi. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

g Iſa. xl. 17. All nations before him are as nothing, and they are accounted to him leſs than nothing, and vanity. Dan. iv. 35. All the inhabitants of the earth are reputed as nothing.

h Eph. ii. 1. And you hath he quickened who were dead in treſpaſſes and ſins. Rev. iii. 17. Becauſe thou ſayeſt, I am rich, and increaſed in goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. Iſa. xxxv. 6. Then ſhall the lame man leap as an hart, and the tongue of the dumb ſing; for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

i Rom. vii. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. *v.* 24. O wretched man that I am, who ſhall deliver me from the body of this death!

k Rom. vii. 17. Now then, it is no more I that do it, but ſin that dwelleth in me. *v.* 20. Now, if I do that I would not, it is no more I that do it, but ſin that dwelleth in me. John ix. 25. He [the blind man] anſwered and ſaid, Whether he be a ſinner, or no, I know not; one thing I know, that whereas I was blind, now I ſee.

l Rom. xi. 29. For the gifts and calling of God are without repentance. Jer. xxxii. 40. And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts that they ſhall not depart from me.

My Father lives *m*, my father's gone *n*,
My vital head both loſt and won *o*.
My parents cruel are and kind *p*,
Of one, and of a diff'rent mind *q*.

My father poiſon'd me to death *r*,
My mother's hand will ſtop my breath *ſ*;
Her womb, that once my ſubſtance gave,
Will very quickly be my grave *s*.

m Iſa. ix. 6. His name ſhall be called—The everlaſting Father. Rev. i. 18. I am he that liveth, and was dead; and behold, I am alive for evermore. Amen.

n Hoſ. xiv. 3. In thee the fatherleſs findeth mercy. Zech. i. 5. Your fathers, where are they? and the prophets, do they live for ever?

o 1 Cor. xv. 45. It is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit.

p Pſalm ciii. 13. Likeas a father pitieth his children; ſo the Lord pitieth them that fear him. Iſa. xliii. 27. Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

q Job xxiii. 13. But he is in one mind, and who can turn him? and what his ſoul deſireth even that he doth. Rom. viii. 5. For they that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit. *v.* 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

r Rom. v. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

ſ Gen. iii. 16. Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception: in ſorrow thou ſhalt bring forth children, *&c.*

s Pſalm clxvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh. Eccl. iii. 20. All go unto one place, all are of the duſt, and all turn to duſt again.

My ſiſters all my fleſh will eat *t*,
My brethren tread me under feet *u*;
My neareſt friends are moſt unkind *v*,
My greateſt foe's my greateſt friend *w*.
He could from feud to friendſhip paſs,
Yet never change from what he was *x*.
He is my Father, he alone,
Who is my Father's only Son *y*.

t Job xvii. 14. I have ſaid to corruption, Thou art my father; to the worm, Thou art my mother, and my ſiſter. Chap. xix. 26. And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God.

u Even *in a moral ſenſe*, Jer. xii. 10. Many paſtors have deſtroyed my vineyard, they have trodden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs. Ezek. xxxiv. 18. Seemeth it a ſmall thing unto you, to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

v Pſalm lv. 12, 13. For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himſelf againſt me, then I would have hid myſelf from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. Mic. vii. 5, 6. Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom. For the ſon diſhonoureth the father, the daughter riſeth up againſt the mother, the daughter-in-law, againſt her mother-in-law; a man's enemies are the men of his own houſe.

w Pſalm vii. 11. God is angry with the wicked every day. 2 Cor. v. 19. God was in Chriſt, reconciling the world unto himſelf, not imputing their traſpaſſes unto them.

x Mal. iii. 16. For I am the Lord, I change not; therefore ye ſons of Jacob are not conſumed. Hoſ. xiv. 4. I will heal their backſliding, I will love them freely; for mine anger is turned away from him.

y John xx. 17. Jeſus ſaith unto her [Mary], Touch me not: for I am not yet aſcended to my Father: but go to

I am his mother's ſon *z*, yet more,
A ſon his mother *a* never bore;
But born of him *b*, and yet aver
His Father's ſon my mother's were *c*.

I am divorc'd, yet marry'd ſtill *d*,
With full conſent, againſt my will *e*.
My huſband preſent is *f*, yet gone *g*,
We differ much, yet ſtill are one *h*.

my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God. Iſa. ix. 6. Unto us a Son is given—: and his name ſhall be called—The everlaſting Father. John i. 14. And the word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

z Song iii. 4. It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me. *v.* 11. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

a viz. *his natural mother according to the fleſh.*

b John i. 13. Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

c Gal. iv. 26. But Jeruſalem which is above, is free, which is the mother of us all.

d Rom. vii. 4. Wherefore my brethren, ye alſo are become dead to the law by the body of Chriſt; and that ye ſhould be married to another, even to him who is raiſed from the dead.

e Pſal. cx. 3. Thy people ſhall be willing in the day of thy power.

f Matth. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

g John xiv. 2. I go to prepare a place for you.

h John xvii. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us.

He is the firſt, the laſt, the all *i*,
Yet number'd up with inſects ſmall *k*.
The firſt of all things *l*, yet alone
The ſecond of the great Three-one *m*.

A creature never could he be,
Yet is a creature ſtrange I ſee *n*;
And own this uncreated one.
The ſon of man, yet no man's ſon *o*.

i Rev. i. 11. I am Alpha and Omega, the firſt and the laſt. Col. iii. 11. Chriſt is all, and in all.

k Pſal. xxii. 6. But I am a worm, and no man.

l Col. i. 15, 16. Who is the image of the inviſible God, the firſt-born of every creature: for by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

m 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. Matth. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

n John i. 2, 3. In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *v.* 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

o Matth. i. 23. Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted, is, God with us. Luke i. 34, 35. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

He's omnipresent all may know *p*;
Yet never could be wholly so *q*.
His manhood is not here and there *r*,
Yet he is God-man ev'ry where *s*.

He comes and goes, none can him trace *s*;
Yet never could he change his place *t*.
But though he's good *u*, and ev'ry where,
No good's in hell, yet he is there *v*.

I by him *w*, in him *x* chosen was *y*,
Yet of the choice he's not the cause *z*:

p Psal. cxxxix. 7, 8, 9, 10. Whither shall I go from thy Spirit? or, whither shall I flee from thy presence? If I ascend up into heaven thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.

q Luke xxiv. 6. He is not here but is risen.

r John xvi. 16. A little while and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.

s Matth. i. 23. See letter *o*. Chap. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

s John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so is every one that is born of the Spirit.

t Isa. lxvi. 1. Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

u Psal. c. 5. The Lord is good, his mercy is everlasting.

v Psal. cxxxix. 8. If I make my bed in hell, behold, thou art there.

w as *God*. *x* as *Mediator*.

y Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

z But *himself the Father's first elect*. Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. Matth. xii. 18. Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased.

For ſov'reign mercy ne'er was bought *a*,
Yet through his blood a vent it ſought *b*.
In him concenter'd at his death
His Father's love *c*, his Father's wrath *d*:
Even he whom paſſion never ſeiz'd *e*,
Was then moſt angry, when moſt pleas'd *f*.
Juſtice requir'd that he ſhould die *g*,
Who yet was ſlain unrighteouſly *h*;

a John iii. 16. God ſo loved the world, that he gave his only begotten Son, *&c.* Rom. ix. 11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth. *v.* 13. It is written, Jacob have I loved, but Eſau have I hated. *v.* 15. God ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

b Rom. iii. 24, 25. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins, *&c.* Chap. v. 9. Being juſtified by his blood, we ſhall be ſaved from wrath through him. *v.* 21. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

c John x. 17. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

d Iſa. liii. 10. Yet it pleaſed the Lord to bruiſe him, he hath put him to grief.

e Iſa. xxvii. 4. Fury is not in me.

f Rom. viii. 23. He ſpared not his own Son, but delivered him up for us all. Eph. v. 2. Chriſt hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

g Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament. Chap. ix. 16. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. *v.* 22, 23. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the

And dy'd in mercy and in wrath,
A lawful and a lawleſs death *i*.

With him I neither liv'd nor dy'd,
And yet with him was crucify'd *k*.
Law-curſes ſtopt his breath, that he
Might ſtop its mouth from curſing me *l*.

'Tis now a thouſand years and moe
Since heav'n receiv'd him; yet I know,
When he aſcended up on high
To mount the throne, ev'n ſo did I *m*.

Hence though earth's dunghill I embrace,
I ſit with him in heav'nly place *n*.
In divers diſtant orbs I move,
Inthrall'd below, inthron'd above.

heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

h Matth. xxvii. 4. I [Judas] have ſinned, in that I have betrayed the innocent blood. *v.* 23. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

i Acts ii. 23. Jeſus of Nazareth being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. Chap. iv. 27. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together, &c.

k Gal. ii. 20. I am crucified with Chriſt.

l Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

m Col. iii. 1. If ye then be riſen with Chriſt, *&c.* Heb. vi. 20. Whither the forerunner is for us entered, even Jeſus, *&c.*

n Eph. ii. 5, 6. Even when we were dead in ſins, hath quickened us together with Chriſt; and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.

SECT. II.

The myſtery of the Saint's life, ſtate, and frame.

MY life's a pleaſure *a* and a pain *b*;
A real loſs, a real gain *c*;
A glorious paradiſe of joys *d*,
A grievous priſon of annoys *e*.
I daily joy, and daily mourn *f*,
Yet daily wait the tides return *g*:
Then ſorrow deep my ſpirit chears,
I'm joyful in a flood of tears *h*.

a Prov. iii. 17. Her ways are ways of pleaſantneſs, and all her paths are peace.

b Pſalm cxx. 7. Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar.

c Phil. iii. 7. But what things were gain to me, thoſe I counted loſs for Chriſt. Chap. i. 21,—24. For to me to live is Chriſt, and to die is gain, But if I live in the fleſh, this is the fruit of my labour: yet what I ſhall chooſe I wot not, for I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better: nevertheleſs, to abide in the fleſh is more needful for you.

d 1 Pet. i. 8. Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.

e Pſalm cxlii. 7. Bring my ſoul out of priſon, that I may praiſe thy name.

f 1 Pet. i. 6. Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs, through manifold temptations. 2 Cor. i. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God. Job xxx. 28. I went mourning without the ſun, *&c.*

g Iſa. viii. 17. And I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him.

h Zech. xii. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as

Good cauſe I have ſtill to be ſad *i*,
Good reaſon always to be glad *k*.
Hence ſtill my joys with ſorrows meet *l*,
And ſtill my tears are bitter ſweet *m*.

one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born. Ezek. xxxvi. 31, 32. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe yourſelves in your own ſight, for your iniquities, and for your abominations. Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Hoſ. xii. 3, 4. He [Jacob] took his brother by the heel in the womb, and by his ſtrength he had power with God: yea, he had power over the Angel and prevailed: he wept and made ſupplication unto him; he found him in Bethel, and there he ſpake with us. Luke vii. 38. And [a woman which was a ſinner] ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment. John xx. 15, 16. Jeſus ſaith unto her, woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away. Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter. *v.* 20. Then were the diſciples glad when they ſaw the Lord.

i Rom. vii. 24. O wretched man that I am, who ſhall deliver me from the body of this death?

k 2 Cor. ii. 14. Thanks be unto God, which always cauſeth us to triumph in Chriſt.

l 2 Cor. vi. 20.—as ſorrowful, yet always rejoicing.

m Zech. xii. 10. *See letter h.* Pſalm cxxvi. 5. They that ow in tears, ſhall reap in joy. Iſa. lxi. 2, 3. The Lord hath ſent me to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe, for the Spirit of heavineſs, *&c.* Matth. v. 4. Bleſſed are they that mourn; for they ſhall be comforted.

I'm croſs'd, and yet have all my will *n*;
I'm always empty, always full *o*.
I hunger now, and thirſt no more *p*,
Yet do more eager than before *q*.
With *meat* and *drink indeed* I'm bleſt *r*,
Yet feed on hunger, drink on thirſt *ſ*.

n Luke xxii. 42. Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. Acts xxi. 14. And when he [Paul] would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

o 2 Cor. vi 10. As having nothing, and yet poſſeſſing all things.

p John vi. 35. And Jeſus ſaid unto them, I am the bread of life, he that cometh to me ſhall never hunger; and he that believeth on me, ſhall never thirſt.

q Pſalm xlii. 1, 2. As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? and lxiii. 1. O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is. And lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. Iſa. xxvi. 8, 9. Yea, in the way of thy judgments, O Lord, have we waited for thee: the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will ſeek thee early.

r John vi. 55. For my fleſh is meat indeed, and my blood is drink indeed.

ſ Job xxix. 2, 3, 4. Oh that I were as in months paſt, as in the days when God preſerved me; when his candle ſhined upon my head, and when by his light I walked through darkneſs: as I was in the days of my youth, when the ſecret of God was upon my tabernacle. Pſalm lxxvii. 10, 11, 12. I will remember the years of the right hand of the Moſt High, I will remember the works of the Lord: ſurely I will remember thy wonders of old. I will meditate alſo of all thy work, and talk of thy doings. Song v. 8. I charge you, O daughters of Jeruſalem, if ye find my Beloved, that ye tell him that I am ſick of love, Chap. viii. 1.

My hunger brings a plenteous ſtore *s*,
My plenty makes me hunger more *t*.

Strange is the place of my abode,
I dwell at home, I dwell abroad *u*.
I am not where all men may ſee,
But where I never yet could be *v*.

I'm full of hell *w*, yet full of heav'n *x*;
I'm ſtill upright *y*, yet ſtill unev'n *z*;

O that thou wert as my brother that ſucked the breaſts of my mother! when I ſhould find thee without, I would kiſs thee, yea, I ſhould not be deſpiſed.

s Matth. v. 6. Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.

t 2 Cor. v. 2. For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven. Phil. i. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better, *&c.* Song ii. 3, 4, 5. I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. He brought me to the banquetting-houſe, and his banner over me was love. Stay me with flaggons, comfort me with apples; for I am ſick of love.

u Job iv. 19. How much leſs them that dwell in houſes of clay, whoſe foundation is in the duſt, which are before the moth? Pſalm xc. 1. Lord thou haſt been our dwelling-place in all generations. and xci. 1. He that dwelleth in the ſecret place of the Moſt High, ſhall abide under the ſhadow of the Almighty. 1 John iv. 16. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

v Iſa. xxxiii. 16. He ſhall dwell on high: his place of defence ſhall be the munition of rocks. Eph. ii. 6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.

w Eccl. ix. 3. The heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that they go to the dead.

x Eph. iii. 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

y Pſalm xviii. 23. I was alſo upright before him: and I kept myſelf from mine iniquity.

Imperfect *a*, yet a perfect saint *b*;
I'm ever poor *c*, yet never want *d*.
No mortal eye sees God and lives *e*,
Yet sight of him my soul revives *f*.
I live best when I see most bright *g*;
Yet live by faith, and not by sight *h*.

z Ezek. xviii. 25. Hear now, O house of Israel, are not your ways unequal.

a Rev. iii. 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

b 1 Cor. ii. 6. Howbeit we speak wisdom among them that are perfect, *&c.*

c Psalm xl. 17. But I am poor and needy, yet the Lord thinketh upon me.

d Psalm xxiii. 1. The Lord is my shepherd, I shall not want. And xxxiv. 10. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.

e Exod. xxxiii. 20. And he said, Thou canst not see my face: for there shall no man see me, and live.

f John vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. Chap. xx. 20. Then were the disciples glad when they saw the Lord.

g 2 Cor. iii. 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Chap. iv. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

h Gal. ii. 20. I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. v. 7. For we walk by faith, not by sight.

I'm lib'ral *i*, yet have nought to ſpare *k*;
Moſt richly cloth'd *l*, yet ſtript and bare *m*.
My ſtock is riſen by my fall *n*;
For, having nothing, I have all *o*.

I'm ſinful *p*, yet I have no ſin *q*;
All ſpotted o'er *r*, yet wholly clean *ſ*.

i Pſalm xxvii. 21. The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

k Zeph. iii. 12. I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

l Iſa. lxi. 10. I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God, for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels.

m Ezek. xvi. 7. I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: thy breaſts are faſhioned, and thine hair is grown, whereas thou was naked and bare. Rev. iii. 17. Becauſe thou ſayſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

n Rom. viii. 28. And we know that all things work together for good to them that love God, and to them who are the called according to his purpoſe.

o 2 Cor. vi. 10.—as having nothing, and yet poſſeſſing all things.

p Rom. vii 14. For we know that the law is ſpiritual; but I am carnal, ſold under ſin. *v.* 24. O wretched man that I am, who ſhall deliver me from the body of this death?

q Numb xxiii 21. He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael. 1 John iii. 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot commit ſin, becauſe he is born of God.

r Pſalm xiv. 3. They are all gone aſide, they are altogether become filthy: there is none that doth good, no not one.

ſ Song iv. 7. Thou art all fair, my love, there is no ſpot in thee.

Blackneſs; and beauty both I ſhare,
A helliſh black, a heav'nly fair *s*.

They're of the dev'l, who ſin amain *t*;
But I'm of God, yet ſin retain *u*:
This traitor vile the throne aſſumes *v*,
Prevails, yet never overcomes *w*.

I'm without guile, an Iſra'lite *x*,
Yet like a guileful hypocrite *y*;
Maintaining truth in th' inward part *z*,
With falſehood rooted in my heart *a*.

s Song i. 5. I am black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon. *v.* 15. Behold thou art fair, my love; behold thou art fair, thou haſt doves eyes.

t 1 John iii. 8. He that committeth ſin, is of the devil; for the devil ſinneth from the beginning.

u 1 John i. 8. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

v Rom. vii. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

w Pſalm lxv. 3. Iniquities prevail againſt me: as for our tranſgreſſions, thou ſhalt purge them away. Rom. vi. 14. For ſin ſhall not have dominion over you; for ye are not under the law, but under grace.

x John i. 47. Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed in whom is no guile. Pſalm xxxii. 2. Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.

y Pſalm xix. 12. Who can underſtand his errors? cleanſe thou me from ſecret faults.

z Pſalm li. 6. Behold thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom.

a Matth. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe-witneſs, blaſphemies.

Two maſters, ſure, I cannot ſerve *b*,
But muſt from one regardleſs ſwerve;
Yet ſelf is for my maſter known *c*,
And Jeſus is my Lord alone *d*.

I ſeek myſelf inceſſantly *e*
Yet daily do myſelf deny *f*.
To me 'tis lawful evermore
Myſelf to love and to abhor *g*.

b Matth. vi. 24. No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

c Hoſ. x. 1. Iſrael is an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath increaſed the altars; according to the goodneſs of his land, they have made goodly images. Matth. xvi. 24. Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

d Iſa. xxvi. 13. O Lord our God, other lords beſides thee have had dominion over us: but by thee only will we make mention of thy name. John xx. 28, And Thomas anſwered and ſaid unto him, My Lord and my God.

e Jam. iv. 3. Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts. Jer. xlv. 2, 5. Thus ſaith the Lord the God of Iſrael unto thee, O Baruch, And ſeekeſt thou great things for thyſelf? Seek them not; for behold, I will bring evil upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goeſt.

f Matth. xvi. 24. *See letter* c.

g Lev. xix. 18. Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I am the Lord. Eph. v. 29. For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church. John xii. 25. He that loveth his life, ſhall loſe it: and he that loſeth his life in this world, ſhall keep it unto life eternal. Job xlii. 6. Wherefore I abhor myſelf, and repent in duſt and aſhes.

In this vain world I live, yet see
I'm dead to it, and it to me *h*.
My joy is endless *i*, yet at best
Does hardly for a moment last *k*.

SECT. III.

Mysteries about the saint's work and warfare, their sins. sorrows, and joys.

THE work is great I'm call'd unto *a*,
Yet nothing's left for me to do *b*:
Hence for my work Heav'n has prepar'd
No wages *c*, yet a great reward *d*.

h Col. iii. 3. For ye are dead, and your life is hid with Christ in God. Gal. vi, 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

i John xvi. 22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 2 Thess. ii. 16. Now our Lord Jesus Christ himself, and God the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, *&c.*

k Psalm xxx. 7. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. Isa. xlix. 13, 14. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

a Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling.

b Phil. ii. 13. For it is God which worketh in you, both to will and to do of his good pleasure. Lev. xx. 7, 8. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

c Rom. vi. 23. For the wages of sin is death, but the

To works, but not to working dead *e*;
From ſin, but not from ſinning freed *f*,
I clear myſelf from no offence *g*
Yet waſh mine hands in innocence *h*.

My Father's anger burns like fire *i*,
Without a ſpark of furious ire *k*:

gift of God is eternal life, through Jeſus Chriſt our Lord. Chap xi. 6. And if by grace, then is it no more of works; otherwiſe grace is no more grace. But if it be of works, then is it no more grace: otherwiſe work is no more work.

d Pſalm xix. 11. Moreover, by them [the judgments of the Lord] is thy ſervant warned: and in keeping of them there is great reward. Pſalm lviii. 11. Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.

e Rom. vii. 4. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. Gal. ii. 19. For I through the law am dead to the law, that I might live unto God.

f 1 John i. 8. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. Chap iii. 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

g Rom. vii. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing; for to will is preſent with me; but how to perform that which is good, I find not.

h Pſalm xxvi. 6. I will waſh mine hands in innocency; ſo will I compaſs thine altars, O Lord.

i 1 Kings xi. 9. And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice.

k Iſa. xxvii. 4. Fury is not in me. Chap. liv. 9, 10. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth: ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee,

Though ſtill my ſins diſpleaſing be *l*,
Yet ſtill I know he's pleas'd with me *m*.

Triumphing is my conſtant trade *n*,
Who yet am oft a captive led *o*.
My bloody war does never ceaſe *p*,
Yet I maintain a ſtable peace *q*.

My foes aſſaulting conquer me,
Yet ne'er obtain the victory *r*;
For all my battles loſt or won,
Were gain'd before they were begun *ſ*.

neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

l Hab. i. 13. Thou art of purer eyes than to behold evil, and canſt not look on iniquity. Jer. xliv. 4. Howbeit I ſent unto you all my ſervants the prophets, riſing early and ſending them, ſaying, Oh do not this abominable thing that I hate.

m Matth. iii. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. Rom. v. 10. When we were enemies, we were reconciled to God by the death of his Son.

n 2 Cor. ii. 14. Now thanks be unto God which always cauſeth us to triumph in Chriſt.

o Rom. vii. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

p *See letter* o. 1 Tim. vi. 12. Fight the good fight of faith, *&c.* Gal. v. 17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

q Rom. v. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. Iſa. liv. 10. *See letter* k.

r Rom. vii. 23. *See letter* o. Chap. viii. 37. Nay, in all theſe things we are more than conquerors, through him that loved us.

ſ 1 Cor. xv. 57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.

I'm ſtill at eaſe, and ſtill oppreſt;
Heve conſtant trouble, conſtant reſt *s*;
Both clear and cloudy *t*, free and bound *u*;
Both dead and living *v*, loſt and found *w*.

Sin for my good does work and win *x*;
Yet 'tis not good for me to ſin *y*.

s 2 Cor. iv. 8. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair. John xvi. 33. Theſe things have I ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world. Heb. iv. 3. For we which have believed do enter into reſt.

t Zech. xiv. 6, 7. And it ſhall come to paſs in that day, that the light ſhall not be clear, nor dark. But it ſhall be one day, which ſhall be known to the Lord, not day nor night; but it ſhall come to paſs, that at evening-time it ſhall be light. Mic. vii. 8. Rejoice not againſt me, O mine enemy; when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.

u John viii. 36. If the Son therefore ſhall make you free, ye ſhall be free indeed. Acts xx. 23. The holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.

v 2 Cor. vi. 9.—as dying, and behold we live. Col. iii. 3. For ye are dead, and your life is hid with Chriſt in God.

w Matth. xviii. 11. For the Son of man is come to ſave that which was loſt. Pſalm cxix. 176. I have gone aſtray like a loſt ſheep, ſeek thy ſervant. Phil. iii. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt. the righteouſneſs which is of God by faith.

x Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe. Chap. xi. 11. I ſay then, Have they ſtumbled that they ſhould fall? God forbid; but rather through their fall ſalvation is come unto the Gentiles, for to provoke them to jealouſy.

y Pſalm lxxxix. 31, 32. If they break my ſtatutes, and keep not my commandments, then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

My pleaſure iſſues from my pain *z*;
My loſſes ſtill increaſe my gain *a*.

I'm heal'd ev'n when my plagues abound *b*,
Cover'd with duſt ev'n when I'm crown'd *c*:
As low as death when living high *d*,
Nor ſhall I live, yet cannot die *e*.

z Pſalm cxix. 67. Before I was afflicted, I went aſtray: but now have I kept thy word. *v.* 71. It is good for me that I have been afflicted; that I might learn thy ſtatutes. James i. 2. My brethren, count it all joy when you fall into divers temptations.

a Matth. x. 39. He that loſeth his life for my ſake ſhall find it. Mark x. 29, 30. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the goſpel's, but he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternal life.

b Rom. vii. 24, 25. O wretched man that I am, who ſhall deliver me from the body of this death! I thank God, through Jeſus Chriſt our *Lord*.

c viz. *with mercy*, Job xlii, 5, 6. I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee. Wherefore I abhor myſelf, and repent in duſt and aſhes. Ezek. xvi. 63. That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the *Lord* God.

d 2 Cor. vi. 9.—as dying, and behold, we live.

e Heb. ix. 27. It is appointed unto men once to die. John v. 24. Verily, verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life. Chap. vi. 40. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life. *v.* 50, 51. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of

For all my ſins my heart is ſad,
Since God's diſhonour'd *f*; yet I'm glad,
Though once I was a ſlave to ſin *g*,
Since God does thereby honour win *h*.

My ſins are ever in his eye *i*,
Yet he beholds no ſin in me *k*:
His mind that keeps them all in ſtore,
Will yet remember them no more *l*.

Becauſe my ſins are great, I feel
Great fears of heavy wrath *m*; yet ſtill

this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

f Pſalm li. 4. Againſt thee, thee only have I ſinned, and done this evil in thy ſight.

g Rom. vi. 17. But God be thanked, that ye were the ſervants of ſin, but ye have obeyed from the heart that form of doctrine which was delivered unto you.

h Iſa. xli. 24. Sing, O ye heavens; for the Lord hath done it: ſhout, ye lower parts of the earth: break forth into ſinging, ye mountains, O foreſts, and every tree therein: for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael. Eph. i. 6. To the praiſe of the glory of his grace. ver. 12. That we ſhould be to the praiſe of his glory.

i Rev. iii. 1. I know thy works, that thou haſt a name, that thou liveſt, and art dead. *v.* 15. I know thy works, that thou art neither cold nor hot.

k Num. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael. Song iv. 7. Thou art all fair, my love, there is no ſpot in thee. Ezek. xvi. 14. And thy renown went forth among the Heathen for thy beauty: for it was perfect through my comelineſs which I had put upon thee, ſaith the Lord God.

l Iſa. xliii. 25. I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins. Jer. xxxi. 34. I will forgive their iniquity, and I will remember their ſin no more. Heb. viii. 12. I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

m Ezra ix. 13, 14. And after all that is come upon us

For mercy ſeek, for pardon wait,
Becauſe my ſins are very great *n*.

I hope when plung'd into deſpair *o*,
I tremble when I have no fear *p*.
Pardons deſpel my griefs and fears *q*,
And yet diſſolve my heart in tears *r*.

for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve, and haſt given us ſuch deliverance as this, ſhould we again break thy commandments, and join in affinity with the people of theſe abominations? wouldſt not thou be angry with us till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping? Pſalm xxxviii. 1. O Lord, rebuke me not in thy wrath; neither chaſten me in thy hot diſpleaſure.

n Pſalm xxv. 11. For thy name's ſake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7. O *L*ord, though our iniquities teſtify againſt us, do thou it for thy name's ſake: for our backſlidings are many, we have ſinned againſt thee.

o Rom. iv. 18. Who [Abraham] againſt hope believed in hope. 2 Cor. i. 8, 9. For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life: but we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead.

p Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling. *L*uke i. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear.

q Matt. ix. 2. Jeſus ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee.

r Ezek. xxxvi. 25, 26. Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and

SECT. IV.

Myſteries in Faith's *extractions, way and walk, prayers and anſwers, heights and depths, fear and love.*

WITH waſps and bees my buſy bill
Sucks ill from good, and good from ill *a*
Humil'ty makes my pride to grow,
And pride aſpiring lays me low *b*.

I will give you an heart of fleſh. *v.* 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath yourſelves in your own ſight for your iniquities, and for your abominations. Chap. xvi. 63. That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the *L*ord God.

a Rom. ii. 4. Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering: not knowing that the goodneſs of God leadeth thee to repentance? Chap. vi. 1, 2. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid: how ſhall we that are dead to ſin live any longer therein? ver. 15. What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid. Chap. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe. Phil. i. 12. But I would ye ſhould underſtand, brethren, that the things which happened unto me, have fallen out unto the furtherance of the goſpel. Pſalm cxix. 71. It is good for me that I have been afflicted; that I might learn thy ſtatutes.

b 2 Cor. xii. 7. And leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. Prov. xxix. 23. A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit. 2 Chron. xxxii. 26. Hezekiah humbled himſelf for the pride of his heart, (both

My ſtanding does my fall procure *c*,
My falling makes me ſtand more ſure *d*.
My poiſon does my phyſic prove *e*,
My enmity provokes my love *f*.

My poverty infers my wealth *g*,
My ſickneſs iſſues in my health *h*:
My hardneſs tends to make me ſoft *i*,
And killing things do cure me oft *k*.

he and the inhabitants of Jeruſalem), ſo that the wrath of the Lord came not upon them in the days of Hezekiah.

c Pſalm xxx. 6, 7. And in my proſperity I ſaid, I ſhall never be moved. Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled.

d Prov. xxiv. 16. For a juſt man falleth ſeven times, and riſeth up again. Pſalm xxxvii. 24, Though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand.

e 2 Cor. xii. 7, 8. And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. For this thing I beſought the Lord thrice, that it might depart from me. Iſa. xxvii. 8, 9. In meaſure when it ſhooteth forth, thou wilt debate with it; he ſtayeth his rough wind in the day of his eaſt-wind. By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.

f Gal. v. 27. The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh. *v.* 24. And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

g Rev. ii, 9. I know thy poverty, but thou art rich. 2 Cor. vi, 10.—as having nothing, and yet poſſeſſing all things.

h Matth. ix. 12. They that be whole need not a phyſician, but they that are ſick. Iſa. lvii. 17, 18. For the iniquity of his covetouſneſs was I wroth and ſmote him: I hid me and was wroth, and he went on frowardly in the way of his heart, I have ſeen his ways and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

i Iſa. lxiii. 17. O Lord, why haſt thou made us to er-

While high attainments caſt me down,
My deep abaſements raiſe me ſoon *l*:
My beſt things oft have evil brood *m*,
My worſt things work my greateſt good *n*.

My inward foes that me alarm,
Breed me much hurt, yet little harm *o*.

from thy ways? and hardened our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance.

k 2 Cor. i. 9. But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead. Hoſ. v. 15. I will go and return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early. Chap. vi. 1. Come and let us return unto the LORD; for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

l 1 Pet. v. 6. Be ſubject one to another, and be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time. Pſalm cxvi. 6. I was brought low, and he helped me.

m Pſalm xxx. 6, 7. And in my proſperity I ſaid, I ſhall never be moved. LORD, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face and I was troubled. Deut. xxxii. 14, 15. Butter of kine, and milk of ſheep, with fat of lambs and rams of the breed of Baſhan, and goats, with the fat of kidneys, of wheat; and thou didſt drink the pure blood of the grape. But Jeſhurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatneſs: then he forſook the God which made him, and lightly eſteemed the rock of his ſalvation. Pſalm cvi. 7. Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the ſea, even at the Red-ſea.

n Pſalm xx. 11. Thou haſt turned for me my mourning into dancing: thou haſt put of my ſackcloth, and girded me with gladneſs. Rom. viii. 28. *See letter* a.

o Jer. x. 19. Wo is me for my hurt, my wound is grievous! but I ſaid, Truly this is a grief, and I muſt bear it.

I get no good by them *, yet ſee
To my chief good they cauſe me flee *p*.

They reach to me a deadly ſtroke *q*,
Yet ſend me to a living rock *r*.
They make me long for Canaan's banks *s*,
Yet ſure I owe them little thanks.

I travel *t*, yet ſtand firm and faſt *u*;
I run *v*, but yet I make no haſte *w*.

1 Pet. iii. 13. Who is he that will harm you; if ye be followers of that which is good?

* viz. *in themſelves, but much evil*, 1 Pet. ii. 12. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul. James i. 14, 15. But every man is tempted, when he is drawn away by his own luſt, and enticed. Then when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death.

p Pſalm cxliii. 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

q Rom. viii. 13. If ye live after the fleſh, ye ſhall die.

r Pſalm xviii. 46, 47. The Lord liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted. It is God that avengeth me, and ſubdueth the people under me.

s Pſalm lv. 6. And I ſaid, O that I had wings like a dove! for then would I fly away and be at reſt. And cxx. 5. Wo is me, that I ſojourn in Meſech, that I dwell in tents of Kedar. Rom. viii. 20,—23. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know the whole creation groaneth, and travelleth in pain together until now: and not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

t Heb. xi. 13.—and confeſſed that they were ſtrangers and pilgrims on the earth.

I take away both old and new *x*,
Within my ſight *y*, yet out of view *z*.

My way directs me in the way *a*,
And will not ſuffer me to ſtray *b*:
Though high and out of ſight it be,
I'm in the way, the way's in me *c*.

u 1 Cor. xvi. 13. Watch ye, ſtand faſt in the faith; quit you like men, be ſtrong.

v Heb. xii. 1. Let us run with patience the race that is ſet before us.

w Iſa. xxviii. 16. He that believeth, ſhall not make haſte.

x Jer. vi. 16. Thus ſaith the Lord, Stand ye in the ways and ſee, and aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls. Heb. x. 19, 20. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.

y 1 Cor. xiii. 12. For we now ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as I alſo am known.

z John xvi. 10. I go to my Father, and ye ſee me no more.

a John xvi. 6. Jeſus ſaith unto him, I am the way:—no man cometh unto the Father, but by me.

b Iſa. xlii. 16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them. Chap. v. 4. Behold, I have given him to be a leader and commander to the people.

c Iſa. xxxv. 8. And an high-way ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: the wayfaring men, though fools, ſhall not err therein. John xv. 14. Abide in me, and I in you. Chap. xvii. 23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. *v.* 26. And I have declared unto them thy name, and will de-

'Tis ſtraight *d*, yet full of heights and depths *e*;
I keep the way *f*, the way me keeps *g*.
And being that to which I tend,
My very way's my journey's end *h*.

When I'm in company I groan,
Becauſe I then am moſt alone *i*;

clare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

d Matth. iii. 3. This is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

e Iſa. xl. 3, 4. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſart a highway for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain. Chap. xlii. 16. *See letter* b. Pſal. lxxvii. 13. Thy way, O God, is in the ſanctuary. *v.* 19. Thy way is in the ſea, and thy path in the great waters, and thy footſteps are not known.

f Pſalm xxxvii. 34. Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land.

g Pſalm cxxi. 3, 4. He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber. Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

h Heb. xii. 22, 23, 24. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than the blood of Abel. 1 Theſſ. iv. 17. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

i Song i. 3. Tell me, O thou whom my ſoul loveth,

Yet, in my cloſeſt ſecrecy,
I'm joyful in my company *k*.

I'm heard afar *l*, without a noiſe;
I cry without a lifted voice *m*:
Still moving in devotion's ſphere *n*,
Yet ſeldom ſteady perſevere *o*.

I'm heard when anſwer'd ſoon or late *p*;
And heard when I no anſwer get *q*;

where thou feedeſt, where thou makeſt thy flock to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

k Song vii. 11, 12. Come, my beloved, let us go forth into the field, let us lodge in the villages. Let us get up early to the vineyards, let us ſee if the vine flowriſh, whether the tender grape appear, and the pomgranates bud forth: for there will I give thee my loves.

l Pſalm xx. 6. Now know I, that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right-hand.

m 1 Sam. i. 13, 14, 15. Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken. And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah anſwered and ſaid, No, my Lord, I am a woman of a ſorrowful ſpirit; I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord.

n 1 Theſſ. v. 17. Pray without ceaſing.

o Hoſ. vi. 4. O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs is as a morning-cloud, and as the early dew it goeth away.

p Iſa. xlix. 8. Thus ſaith the Lord, in an acceptable time have I heard thee, and in a day of ſalvation have I helped thee.

q Matth. xxvi. 39. And Jeſus went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou wilt.

Yea, kindly anſwer'd when refus'd *r*,
And friendly treat when harſhly us'd *ſ*.

My ſervant pray'rs ne'er did prevail *s*,
Nor e'er of prevalency fail *t*.
I wreſtle till my ſtrength be ſpent *u*,
Yet yield when ſtrong recruits are ſent *v*.

r Pſalm xxii. 1, 2, 3. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou heareſt not; and in the night ſeaſon, and am not ſilent. But thou art holy, O thou that inhabiteſt the praiſes of Iſrael.

ſ Heb. xii. 5, 6, 7, 8, 9, 10. And ye have forgotten the exhortation which ſpeaketh unto you as children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

s Dan. ix. 8, 19. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name; for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

t James v. 16. The effectual fervent prayer of a righteous man availeth much.

u Gen. xxxii. 24, 25. And Jacob was left alone: and there wreſtled a man with him until the breaking of the

I languiſh for my Huſband's charms *w*,
Yet faint away when in his arms *x*
My ſweeteſt health does ſickneſs prove;
When love me heals, I'm ſick of love *y*.

I am moſt merry when I'm ſad *z*;
Moſt full of ſorrow when I'm glad *a*:
Moſt precious when I'm moſt vile *b*,
And moſt at home when in exile *c*.

day. And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

v Pſalm cxxxviii. 3. In the day when I cried, thou anſweredſt me: and ſtrengthenedſt me with ſtrength in my ſoul. Gen. xviii. 32, 33. And he ſaid, Oh let not the Lord be angry, and I will ſpeak but this once: Peradventure ten ſhall be found there. And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

w Pſalm lxiii. 2. My fleſh longeth to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. And xxvii. 4. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

x Rev. i. 17. And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt.

y Song ii. 4, 5. He brought me to the banquetting-houſe, and his banner over me was love. Stay me with flaggons, comfort me with apples: for I am ſick of love.

z 1 Cor. vii. 10. For godly ſorrow worketh repentance unto ſalvation not to be repented of. Eccl. vii. 3. Sorrow is better than laughter; for by the ſadneſs of the countenance the heart is made better.

a Prov. xiv. 13. Even in laughter the heart is ſorrowful; and the end of that mirth is heavineſs.

b Job xl. 4. Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth. Chap. xlii. 5, 6. I have heard of thee by the hearing of the ear; but now

My baſe and honourable birth
Excites my mourning and my mirth *d*,

mine eye ſeeth thee. Wherefore I abhor myſelf, and repent in duſt and aſhes. Jer. xxxi. 18, 19, 20. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed; yea, even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear ſon? Is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.

c Ezek. i. 1. Now it came to paſs in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar), that the heavens were opened, and I ſaw viſions of God. Rev. i. 9, 10. I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, *&c.* John xvi. 32. Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

d Ezek. xvi. 3, 4. Thus ſaith the Lod God unto Jeruſalem, Thy birth, and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwaddled at all. John i. 13. Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God. Pſalm li. 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. 2 Pet. i. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us

I'm poor, yet ſtock'd with untold rent *e*;
Moſt weak, and yet omnipotent *f*.

On earth there's none ſo great and high *g*,
Nor yet ſo low and mean as I *h*:
None or ſo fooliſh *i*, or ſo wiſe *k*;
So often fall, ſo often riſe *l*.

again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead.

e Rev. iii. 17. Becauſe thou ſayſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee. Eph. iii. 8. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.

f John xv. 5. Without me ye can do nothing. Phil. iv. 13. I can do all things, through Chriſt which ſtrengtheneth me.

g Pſalm xvi. 3. But to the ſaints that are in the earth, and to the excellent in whom is all my delight. Iſa. xliii. 4. Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

h Eph. iii. 8. *See letter* e. 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

i Pſalm lxxiii. 22. So fooliſh was I, and ignorant: I was as a beaſt before thee. Prov. xxx. 2, 3. Surely I am more brutiſh than any man, and have not the underſtanding of a man. I neither learned wiſdom, nor have the knowledge of the holy.

k 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, *&c.* Matth. xi. 25, 26. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid

I seeing him I never saw *m*,
Serve without fear, and yet with awe *n*.
Though love, when perfect, fear remove *o*;
Yet most I fear when most I love *p*.

All things are lawful unto me *q*,
Yet many things unlawful be *r*;

these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Chap. xiii. 11. Jesus answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

l Prov. xxiv. 16. A just man falleth seven times, and riseth up again.

m 1 Pet. i. 8. Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.

n Luke i. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

o 1 John iv. 18. There is no fear in love; but perfect love casteth out fear, because fear hath torment: He that feareth is not made perfect in love.

p Jer. xxxiii. 9. And it shall be to me a name and joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Hos. iii. 5. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

q 1 Cor. vi. 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

r Exod. xx. 1, 2, 3, &c. And God spake all these words, saying, I am the Lord thy God, which have brought

To ſome I perfect hatred bear *ſ*,
Yet keep the law of love entire *s*:

I'm bound to love my friends *t*, but yet
I ſin unleſs I do them hate *u*:
I am oblig'd to hate my foes *v*,
Yet bound to love and pray for thoſe *w*.

thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt have no other gods before me, *&c.*

ſ Pſalm cxxxix. 21, 22. Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred: I count them mine enemies.

s 2 Chron. xix. 2. And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

t Lev. xix. 18. Thou ſhalt not avenge, nor bear any grude, againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I am the Lord.

u Luke xiv. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

v As they are the foes of God, Judg. v. 31. So let all thine enemies periſh, O Lord; but let them that love him, be as the ſun when he goeth forth in his might. Pſalm xvii. 13, 14. Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, which is thy ſword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whoſe belly thou filleſt with thy hid treaſure: they are full of children, and leave the reſt of their ſubſtance to their babes.

w Matth. v. 44. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.

Heart-love to men I'm call'd to impart,
Yet God ſtill calls for all my heart *x*.
I do him and his ſervice both
By nature love *y*, by nature lothe *z*.

SECT. V.

Myſteries about fleſh and ſpirit, liberty and bondage, life and death.

MUCH like my heart both falſe and true *a*
I have a name both old and new *b*.

x Matth. xix. 19. Jeſus ſaid unto him, Thou ſhalt love thy neighbour as thyſelf. Chap. xxii. 37. Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

y 1 John v. 2. By this we know that we love the children of God, when we love God and keep his commandments.

z Rom. viii. 7. The carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. Col. i. 21. And you that were ſometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

a Jer. xvii. 9. The heart is deceitful above all things, and deſperately wicked, who can know it? Heb. x. 22. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

b Rom. ix 25, 26. As he ſaith alſo in Oſee, I will call them my people, which were not my people: and her, beloved, which was not my beloved. And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called, The children of the living God. Rev. ii. 17. He that hath an ear, let him hear what the Spirit ſaith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it. Chap. iii. 12. Him that overcometh

No new thing is beneath the ſun *c*;
Yet all is new, and old things gone *d*.

Though in my fleſh dwells no good thing *e*,
Yet Chriſt in me I joyful ſing *f*.
Sin I confeſs, and I deny:
For though I ſin it is not I *g*.

will I make a pillar in the temple of my God, and he ſhall go no more out: and will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God, and I will write upon him my new name.

c Eccl. i. 9. The thing that hath been, it is that which ſhall be: and that which is done, is that which ſhall be done: and there is no new thing under the ſun.

d 2 Cor. v. 17. If any man be in Chriſt he is a new creature: old things are paſt away, behold all things are become new. Rev. xxi. 5. And he that ſat upon the throne, ſaid, Behold, I make all things new.

e Rom. vii. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not.

f Col. i. 27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt in you the hope of glory.

g Rom. vii. 14,—20. For we know that the law is ſpiritual; but I am carnal, ſold under ſin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I conſent unto the law that it is good. Now then, it is no more I that do it, but ſin that dwelleth in me. For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me. 1 John iii. 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

I ſin againſt, and with my will *h*;
I'm innocent, yet guilty ſtill *i*.
Though fain I'd be the greateſt ſaint *k*,
To be the leaſt I'd be content *l*.

My lowneſs may my height evince *m*,
I'm both a beggar and a prince *n*.

h Rom. vii. 21,—25. I find then a law, that when I would do good evil is preſent with me. For I delight in the law of God, after the inward man. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death! I thank God, through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin.

i Pſal. xix. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. And cxx. 3. If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

k Pſal. xxvii. 4. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

l Pſalm lxxxiv. 10. For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

m Job v. 11. To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.

n 1 Sam. ii. 8. The Lord raiſeth up the poor out of the duſt, and lifteth up the beggar from the dung-hill, to ſet them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath ſet the world upon them. Gen. xxxii. 28. And the angel ſaid, Thy name ſhall be called no more Jacob, but Iſrael; for as a prince thou haſt power with God and with men, and haſt prevailed. Rev. i. 5, 6. Unto him that loved us, and waſhed us from our ſins in

With meaneſt ſubjects I appear *o*,
With kings a royal ſceptre bear *p*.
I'm both unfetter'd and involv'd *q*.
By law condemn'd, by law abſolv'd *r*,
My guilt condignly puniſh'd ſee,
Yet I the guilty wretch go free *s*.
My gain did by my loſs begin *t*;
My righteouſneſs commenc'd by ſin *u*;

his own blood, and hath made us kings and prieſts unto God and his father; to him be glory and dominion for ever and ever. Amen.

o Phil. ii. 10. That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth. Heb. i. 6. And again when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

p Rev. ii. 26, 27. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he ſhall rule them as with a rod of iron: as the veſſels of a potter, ſhall they be broken to ſhivers) even as I received of my Father.

q Pſalm cxvi. 16. Oh Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds. Rom. vii. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

r 1 John iii. 20. For if our heart condemn us, God is greater than our heart, and knoweth all things. Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *v.* 33, 34. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

s Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

t Rom. iii. 23, 24. For all have ſinned and come ſhort

My perfect peace by bloody ſtrife *v*;
Life is my death, and death my life *w*.
I'm (in this preſent life I know)
A captive and a freeman too *x*;
And though my death can't ſet me free,
It will perfect my liberty *y*.
I am not worth one duſty grain,
Yet more than worlds of golden gain;

of the glory of God: being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

u Rom. iii. 5. But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Chap. v. 20, 21. But where ſin abounded, grace did much more abound: that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs, unto eternal life, by Jeſus Chriſt our Lord.

v Col. i. 20. And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.

w The life of ſin is our death. 1 Tim. v. 6. But ſhe that liveth in pleaſure is dead while ſhe liveth. *The death of Chriſt our life.* 2 Cor. v. 14, 15. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

x Rom. vii. 23. *See letter* q. Chap. viii. 2. For the law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death.

y John viii. 36. If the Son therefore ſhall make you free, ye ſhall be free indeed. Rev. xiv. 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them. 2 Cor. v. 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

Though worthleſs I myſelf endite,
Yet ſhall as worthy walk in white *z*.

SECT. VI.

The Myſtery of free juſtification through CHRIST's *obedience and ſatisfaction.*

NO creature ever could or will
For ſin yield ſatisfaction full *a*;
Yet juſtice from the creature's hand
Both ſought and got its full demand *b*.
Hence though I am, as well I know,
A debtor *c*, yet I nothing owe *d*.

z Gen. xxxii. 10. I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands. Rev. iii. 4. Thou haſt a few names even in Sardis; which have not defiled their garments; and they ſhall walk with me in white: for they are worthy.

a Pſalm xlix. 8. For the redemption of their ſoul is precious, and it ceaſeth for ever. Iſa. xl. 16. And Lebanon is not ſufficient to burn, nor all the beaſts thereof ſufficient for a burnt-offering.

b Pſalm xl. 6. Sacrifice and offering thou didſt not deſire, mine ears thou haſt opened: burnt-offering and ſin-offering haſt thou not required. Heb. x. 5, 6, 7. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared for me: in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure; then ſaid I, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God. Eph. v. 2. Chriſt hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

c Matth. vi. 12. And forgive us our debts, as we forgive our debtors.

d Rom. iii. 24, 25. Being juſtified freely by his grace,

My creditor has nought to say *e*,
Yet never had I aught to pay *f*.
He freely pardon'd ev'ry mite *g*,
Yet would no ſingle farthing quit *h*.
Hence ev'ry bliſs that falls to me
Is dearly bought, yet wholly free *i*.

through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. Heb. x. 14. For by one offering he hath perfected for ever them that are ſanctified.

e Rom. viii. 33, 34. Who ſhall lay any thing to the charge of God's elect: It is God that juſtifieth; who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

f Rom. v. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. *v.* 8. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

g Acts xiii. 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

h Rom. iii. 24, 25. *See letter* d. Chap. viii. 22. He ſpared not his own Son, but delivered him up for us all.

i 1 Pet. i. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers: but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot. Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. 2 Tim. i. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began.

All pardon that I need I have,
Yet daily pardon need to crave *k*.
The law's arreſt keeps me in awe *l*,
But yet 'gainſt me there is no law *m*.

Though truth my juſt damnation crave *n*,
Yet truth's engag'd my ſoul to ſave *o*.
My whole ſalvation comes by this,
Fair truth and mercy's mutual kiſs *p*.

Law-breakers ne'er its curſe have miſs'd;
But I ne'er kept it, yet am bleſs'd *q*.

k Pſalm ciii. 3. Who forgiveth all thine iniquities; who healeth all thy diſeaſes. And xxv. 11. For thy name's ſake, O Lord, pardon mine iniquity; for it is very great. Luke xi. 4. And forgive us our ſins: for we alſo forgive every one that is indebted to us. Dan. ix. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own ſake, O my God; for thy city, and thy people are called by thy name.

l Pſalm cxix. 120. My fleſh trembleth for fear of thee, and I am afraid of thy judgments. Rom. vii. 9. I was alive without the law once: but when the commandment came, ſin revived, and I died. *v.* 13. Was then that which is good, made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

m Gal. v. 23. The fruit of the ſpirit is—meekneſs, temperance, againſt ſuch there is no law. 1 Tim. i. 9. Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, *&c.*

n Ezek. xviii. 4. The ſoul that ſinneth, it ſhall die.

o 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

p Pſalm lxxxv. 10. Mercy and truth are met together; righteouſneſs and peace have kiſſed each other.

q Gal. iii. 10. As many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in

I can't be juſtify'd by it *r*,
And yet it can't but me acquit *ſ*.

I'm not oblig'd to keep it more *s*,
Yet more oblig'd than e'er before *t*.

the book of the law to do them. *v.* 13, 14. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree: that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

r Rom. iii. 20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt: that we might be juſtified by the faith of Chriſt, and not by the works of the law: for, by the works of the law ſhall no fleſh be juſtified. Chap. iii. 11. But that no man is juſtified by the law in the ſight of God, it is evident: for, the juſt ſhall live by faith.

ſ Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus. *v.* 3, 4. For what the law could not do, in that it was weak through the fleſh, God did, ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit. 2 Cor. v. 21. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. Rom. iii. 26. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

s Rom. vi. 14. Sin ſhall not have dominion over you: for ye are not under the law, but under grace. Gal. v. 1,—4. Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For, I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law. Chriſt is become of no

By perfect doing life I find *u*,
Yet *do* and *live* no more me bind *v*,

These terms no change can undergo,
Yet sweetly chang'd they are *w*: for lo,
My *doing* caus'd my life *x*, but now
My *life*'s the cause that makes me *do y*.

effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

t Rom. vi. 1, 2. What shall I say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein? *v.* 15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

u Rom. v. 17, 18, 19. They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—By the righteousness of one, the free gift came upon all men unto justification of life.—By the obedience of one shall many be made righteous.

v Rom. x. 5,—9. For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart Who shall ascend into heaven? (that is, to bring Christ down from above); or, who shall descend into the deep? (that is, to bring up Christ again from the dead); but what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

w Rom. iii. 31. Do we then make void the law thro' faith? God forbid; yea, we establish the law.

x Rom. x. 5. *See letter* v.

y John xiv. 19. Because I live, ye shall live also. Chap. xv. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that

Though *works* of *righteouſneſs* I ſtore *z*
Yet *righteouſneſs* of *works* abhor *a*;
For righteouſneſs without a flaw
Is *righteouſneſs without the law b*.

In duties way I'm bound to lie *c*,
Yet out of duties bound to fly *d*:
Hence merit I renounce with ſhame *e*,
Yet right to life by merit claim *f*.

we ſhould bring forth fruit unto God. Ezek. xxxvi. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them.

z Phil. i. 11. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

a Phil. iii. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. Iſa. lxiv. 6. All our righteouſneſſes are as filthy rags. Rom. iv. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

b Rom. iii. 20, 21, 22. Therefore by the deeds of the law there ſhall no flesh be juſtified in his ſight: for by the law is the knowledge of ſin. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe: for there is no difference.

c Prov. viii. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

d Iſa. lvii. 12. I will declare thy righteouſneſs, and thy works, for they ſhall not profit thee. Luke xvii. 10. When ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

e Pſal. xvi. 2. O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord; my goodneſs extendeth not to thee. Ezek. xxxvi. 32. Not for your ſakes do I this, ſaith the

Merit of perfect righteousness
I never had *g*, yet never miss *h*;
On this condition I have all *i*,
Yet all is unconditional *k*

Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

f Rom. v. 18, 19. By the righteousness of one, the free gift came upon all men unto justification of life.—By the obedience of one shall many be made righteous. Isa. xlv. 24, 25. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

g Rom. iii. 9, 10. What then? are we better than they? No, in no wise: for we have proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one. *v.* 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

h 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us—righteousness. Isa. xlv. 24. *See letter* f. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

i Isa. xlii. 21. The Lord is well pleased for his righteousness sake, he will magnify the law, and make it honourable. Matth. iii. 15. Thus it becometh us to fulfil all righteousness. *ver.* 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

k Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Rev. xxii. 17. Whosoever will, let him take the water of life freely.

Though freeſt mercy I implore *l*,
Yet I am ſafe on juſtice' ſcore *m*.
Which never could the guilty free *n*,
Yet fully clears moſt guilty me *o*.

SECT VII.

The myſtery of GOD *the juſtifier*, Rom. iii. 26. *Juſtified both in his juſtifying and condemning; or ſoul-juſtification and ſelf-condemnation.*

MY Jeſus needs not ſave *a*, yet muſt *b*;
He is my hope *c*, I am his truſt *d*.

l Pſal. li. 1. Have mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

m Rom. iii. 24, 25, 26. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. 1 John i. 9. If we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

n Exod. xxxiv. 6, 7. And the Lord paſſed by before him, and proclaimed, The Lord, The Lord God,—that will by no means clear the guilty.

o Rom. iv. 5. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

a Rom. ix. 5. Chriſt is over all, God bleſſed for ever.

b John x. 16. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd. v. 18. No man taketh it [my life] from me, but I lay it down, of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Luke ii. 49. And Jeſus ſaid

He paid the double debt, well known
To be all mine, yet all his own *e*.

Hence, though I ne'er had more or leſs
Of juſtice-pleaſing righteouſneſs *f*,
Yet here is one wrought to my hand,
As full as juſtice can demand *g*.

unto them [Joſeph and his mother], How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs?

c Jer. xiv. 8. O the hope of Iſrael, the Saviour thereof in time of trouble, *&c.* Chap. xvii. 17. Be not a terror unto me, thou art my hope in the day of evil. 1 Tim. i. 1. Paul an apoſtle of Jeſus Chriſt, by the commandment of God our Saviour, and the Lord Jeſus Chriſt, which is our hope.

d John xvii. 6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me. 2 Tim. i. 12. I know whom I have believed; and I am perſuaded that he is able to keep that which I have committed unto him against that day.

e Iſa. liii. 4, 5, 6. Surely he hath borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *v.* 8. For the tranſgreſſion of my people was he ſtricken. Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament.

f Rom. iii. 9, 10, 19. *See letter g forecited.*

g Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, *&c.* Zech. xiii. 7. Awake, O ſword, againſt my Shepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts: Smite the Shepherd, and the ſheep ſhall be ſcattered; and I will turn mine hand upon the little ones.

By this my Judge is more appeas'd
Than e'er my ſin his honour leas'd *h*.
Yea, juſtice can't be pleas'd ſo well
By all the torments borne in hell *i*.

Full ſatisfaction here is ſuch,
As hell can never yield ſo much *k*;

h Rom. v. 8,—11. But God commendeth his love towards us, in that while we were ſinners, Chriſt died for us. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement. Heb. ix. 14. How much more ſhall the blood of Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

i Heb. x. 5, 6. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared for me: in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. *v.* 14. By one offering he hath perfected for ever them that are ſanctified *v.* 49. Of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

k Rom. v. 11. *See letter* h. Eph. v. 2. Chriſt hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour. 1 Pet. i. 18, 19. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your fathers; but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.

Though juſtice therefore might me damn,
Yet by more juſtice ſav'd I am *l*.

Here ev'ry divine property
Is to the higheſt ſet on high *m*;
Hence God his glory would injure,
If my ſalvation were not ſure *n*.

l 1 Pet. iii. 18. Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God), being put to death in the fleſh, but quickened by the Spirit. Rom. iii. 26. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus. 1 John ii. 2. And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world. Chap. iv. 10. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.

m Rom. iii. 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. Pſalm lxxxv. 10. Mercy and truth are met together; righteouſneſs and peace have kiſſed each other. 2 Cor. v. 18, 19. And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation, to wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. *v.* 21. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. Luke ii. 14. Glory to God in the higheſt, and on earth peace, good-will towards men.

n Iſa. xliv. 23. Sing, O ye heavens; for the Lord hath done it: ſhout, ye lower parts of the earth: break forth into ſinging, ye mountains, O foreſt, and every tree therein; for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael. Eph. i. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. *v.* 12. That we ſhould be to the praiſe of his glory who firſt truſted in Chriſt.

My peace and safety lie in this,
My Creditor my Surety is *o*.
The judgment-day I dread the less,
My Judge is made my righteousness *p*.

He paid out for a bankrupt crew
The debt that to himself was due;
And satisfy'd himself for me,
When he did justice satisfy *q*.

He to the law, though Lord of it,
Did most obediently submit *r*.
What he ne'er broke, and yet must die,
I never kept, yet live must I *s*.

o Psalm cxix. 122. Be surety for thy servant for good: let not the proud oppress me. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

p 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God, is made unto us—righteousness. Chap. xv. 55, 56, 57. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law: But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

q Zech. xiii. 7. *See letter* g. Rom. ix. 5. Christ is over all, God blessed for ever. Phil. iii. 6, 7, 8. Christ Jesus being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

r Ibid. Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

s 1 Pet. iii. 18. *See letter* l. 2 Cor. v. 21. *See letter* m. 1 John iv. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

The law, which him its keeper kill'd,
In me its breaker is fulfill'd *s*;
Yea magnify'd and honour'd more
Than ſin defac'd it e'er before *t*.

Hence though the law condemn at large,
It can lay nothing to my charge *u*;
Nor find ſuch ground to challenge me,
As Heaven hath found to juſtify *v*.

s Rom. viii. 3, 4. For what the law could not do, in that it was weak through the fleſh, God did, ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

t Iſa. xlii. 21. The Lord is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make it honourable. Rom. v. 18,—21. Therefore as by the offence of one, judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. For, as by one man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous. Moreover, the law entered, that the offence might abound; but where ſin abounded, grace did much more abound: that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

u Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus. *v.* 3, 4. *See letter* s. *v.* 33, 34. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

v Job xxxiii. 24. Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom. Rom. iii. 25, 26. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt,

But though he freely me remit,
I never can myſelf acquit *w*.
My Judge condemns me not, I grant;
Yet juſtify myſelf I can't *x*.

From him I have a pardon got,
But yet myſelf I pardon not *y*.
His rich forgiveneſs ſtill I have,
Yet never can myſelf forgive *z*.

The more he's toward me appeas'd,
The more I'm with myſelf diſpleas'd *a*.
The more I am abſolv'd by him,
The more I do myſelf condemn *b*.

through the forbearance of God; to declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

w 2 Sam. xii. 13. And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy ſin, thou ſhalt not die. Pſalm li. 2, 3. Waſh me throughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions: and my ſin is ever before me.

x Rom. viii. 1, 33. *See letter* u. Job ix. 20. If I juſtify myſelf, mine own mouth ſhall condemn me; if I ſay I am perfect, it ſhall alſo prove me perverſe.

y 2 Cor. vii. 11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of yourſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge?

z Iſa. xxxviii. 15. What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done it: I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

a Ezek. xvi. 63. That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

b Luke xviii. 13, 14. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven,

When he in heav'n dooms me to dwell,
Then I adjudge myſelf to hell *c*;
Yet ſtill I to his judgment 'gree,
And clear him for abſolving me *d*.

but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted. Ezek. xxxvi. 31, 32. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath yourſelves in your own ſight, for your iniquities, and for your abominations. Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Jer. xxxi. 19. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

c Matth. xxv. 34,—39. Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and clothed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? 1 Cor. xi. 31. If we would judge ourſelves, we ſhould not be judged. Luke xv. 20, 21. And he [the prodigal ſon] aroſe and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon. Gen. xxxii. 9, 10. and Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Return

Thus he clears me, and I him clear,
I juſtify my Juſtifier *e*.
Let him condemn or juſtify,
From all injuſtice I him free *f*.

unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

d Pſalm li. 4. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. And xi. 7. The righteous Lord loveth righteouſneſs, his countenance doth behold the upright. And cxlv. 16, 17. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. The Lord is righteous in all his ways, and holy in all his works. Rev. xv. 3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints.

e Rom. iii. 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. Iſa. xlv. 21. There is no God elſe beſide me, a juſt God and a Saviour. *v.* 24. Surely, ſhall one ſay, In the Lord have I righteouſneſs and ſtrength. Chap. lxiii. 1. Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Zech. ix. 9. Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold thy King cometh unto thee; he is juſt, and having ſalvation, *&c.*

f Job xxv. 4, 5, 6. How then can man be juſtified with God? or, how can he be clean that is born of a woman? Behold even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight. How much leſs man that is a worm: and the ſon of man which is a worm? Pſalm lxxxix. 14. Juſtice and judgment are the habitation of thy throne: mercy and truth ſhall go before thy face.

SECT. VIII.

The myſtery of ſanctification imperfect in this life; or the believer doing all, and doing nothing.

MINE arms embrace my God *a*, yet I
Had never arms to reach ſo high *b*;
His arm alone me holds *c*, yet lo,
I hold, and will not let him go *d*.

And xcvii. 2. Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his throne. Rom. iii. 19, 20. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. *v.* 23, 24, 25. For all have ſinned, and come ſhort of the glory of God; being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. Pſalm xxii. 2, 3. O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent. But thou art holy, O thou that inhabiteſt the praiſes of Iſrael.

a Song iii. 4. It was but a little that I paſſed from them, but I found him whom my ſoul loveth; I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me.

b Pſalm lxi. 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

c Pſalm lxiii. 8. My ſoul followeth hard after thee: thy right hand upholdeth thee. Iſa. xli. 10. Fear thou not, for I am with thee: be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea,

I do according to his call,
And yet not I, but he does all *e*;
But though he works to will and do *f*,
I without force work freely too *g*.

His will and mine agree full well *h*,
Yet disagree like heav'n and hell *i*,

I will uphold thee with the right hand of my righteousness.

d Gen. xxxii. 26. And he [the angel] said, Let me go, for the day breaketh: and he [Jacob] said, I will not let thee go, except thou bless me.

e 1 Cor. xv. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *v.* 58. Therefore, my beloved brethren, be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

f Phil. ii. 13. It is God which worketh in you, both to will and to do of his good pleasure.

g Psalm cx. 3. Thy people shall be willing in the day of thy power. And cxvi. 16. Oh Lord, truly I am thy servant, I am thy servant, and the son of thy hand-maid: thou hast loosed my bonds.

h Matth. vi. 10. Thy will be done in earth as it is in heaven. Psalm xl. 8. I delight to do thy will, O my God: yea, thy law is within my heart.

i Matt. xxi. 28, 29. A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not, *&c.* John v. 40. Ye will not come to me, that ye might have life. Matth. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

His nature's mine *k*, and mine is his *l*;
Yet so was never that nor this *m*.

I know him and his name, yet own
He and his name can ne'er be known *n*.
His gracious coming makes me do;
I know he comes, yet know not how *o*.

I have no good but what he gave *p*,
Yet he commends the good I have *q*.

k 2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

l Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. *v.* 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

m Isa. xl. 17. All nations before him are as nothing, and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?

n Psal. ix. 10. They that know thy name will put their trust in thee. Prov. xxx. 3, 4. I [Agur] neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his Son's name, if thou canst tell?

o Song iv. 16. Awake, O north-wind; and come, thou south; blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits. John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

p 1 Chron. xxix. 14. And David said,—But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. 2 Cor. iii. 5. Not that

And though my good to him aſcends *r*,
My goodneſs to him ne'er extends *f*.
I take hold of his cov'nant free *s*,
But find it muſt take hold of me *t*.

we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency is of God.

q 2 Cor. x. 18. For not he that commendeth himſelf is approved, but whom the Lord commendeth. Rom. xii. 1, 2. I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world: but be ye tranſformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

r Pſal. xxv. 1. Unto thee, O Lord, do I lift my ſoul. and cxli. 2. Let my prayer be ſet forth before thee as incenſe; and the lifting up of my hands, as the evening ſacrifice. Eph. iii. 12. In whom [Chriſt Jeſus] we have boldneſs and acceſs with confidence by the faith of him. Heb. x. 19. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, *&c.*

f Pſal. xvi. 2. O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord: my goodneſs extendeth not to thee.

s Iſa. lvi. 4. Thus ſaith the Lord unto the eunochs that—take hold of my covenant, *&c.* *v.* 6. Alſo the ſons of the ſtranger, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that—taketh hold of my covenant, *&c.*

t Zech. i. 6. But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us. Pſal. cx. 2, 3. The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the mids of thine enemies. Thy people ſhall be willing in the day of thy power, *&c.* Rom. i. 16. I am not aſhamed of the goſpel

I'm bound to keep it *u*, yet 'tis bail,
And bound to keep me without fail *v*.

The bond on my part cannot laſt *w*,
Yet on both ſides ſtands firm and faſt *x*.

of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek. 2 Cor. ii. 16.—to the other we are the ſavour of life unto life: and who is ſufficient for theſe things?

u Pſalm ciii. 17, 18. The mercy of the Lord is from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto children's children: to ſuch as keep his covenant, and to thoſe that remember his commandments to do them. John xvii. 6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

v Pſalm lxxxix. 33,—36. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn, by my holineſs, that I will not lie unto David. His ſeed ſhall endure for ever, and his throne as the ſun before me.

w Pſalm lxxxix. 30, 31, 32. If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

x Pſalm lxxxix. 2, 3, 4. For I have ſaid, Mercy ſhall be built up for ever; thy faithfulneſs ſhalt thou eſtabliſh in the very heavens. I have made a covenant with my Choſen, I have ſworn unto David my ſervant. Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. *v*. 28, 29. My mercy will I keep for ever more, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure for ever, and his throne as the days of heaven. Jer. xxxii. 40. And I will make an everlaſting covenant with them, that I will not turn

I break my bands at ev'ry ſhock,
Yet never is the bargan broke *y*.

Daily, Alas! I diſobey *z*,
Yet yield obedience ev'ry day *a*.
I'm an imperfect perfect man *b*,
That can do all, yet nothing can *c*.

I'm from beneath *d*, and from above *e*,
A child of wrath *f*, a child of love *g*.

away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

y Pſalm lxxviii. 37. Their heart was not right with him, neither were they ſtedfaſt in his covenant. Iſa. liv. 10. The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

z James iii. 2. In many things we offend all.

a Pſalm lxi. 8. So will I ſing praiſe unto thy name for ever, that I may daily perform my vows. Heb. iii. 13. But exhort one another daily while it is called, To-day; leſt any of you be hardened through the deceitfulneſs of ſin.

b Pſalm xxxvii. 37. Mark the perfect man, and behold the upright: for the end of that man is peace. Rev. iii. 2. Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

c Phil. iv. 13. I can do all things through Chriſt which ſtrengtheneth me. John xv. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing.

d John viii. 23. And Jeſus ſaid unto the Jews, Ye are from beneath—: ye are of this world, *&c.*

e Gal. iv. 26. Jeruſalem which is above, is free, which is the mother of us all. *v.* 28. Now we, brethren, as Iſaac was, are the children of promiſe. John i. 13. Which were born, not of blood, nor of the will of the

A ſtranger e'en where all may know;
A pilgrim, yet I no where go *h*.

I trade abroad, yet ſtay at home *i*;
My tabernacle is my tomb *k*.
I can be priſon'd, yet abroad;
Bound hand and foot, yet walk with God *l*.

fleſh, nor of the will of man, but of God. And iii. 5, 6. Jeſus anſwered, Verily verily, I ſay unto thee, [Nicodemus] Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—That which is born of the Spirit, is ſpirit.

f Eph. ii. 3. We—were by nature the children of wrath, even as others.

g Rom. iv. 8.—The children of the promiſe are counted for the ſeed.

h Heb. xi. 13. Theſe all—confeſſed that they were ſtrangers and pilgrims on the earth. 1 Pet. ii. 11. Dearly beloved, I beſeech you as ſtrangers and pilgrims, *&c.*

i Pil. iii. 20. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.

k 2 Cor. v. 1, 2. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven. *v.* 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

l Acts xvi. 24, 25. The jailor having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks. And at midnight Paul and Silas prayed, and ſang praiſes unto God. 2 Tim. ii. 9. Wherein I ſuffer trouble as an evil doer, even unto bonds; but the word of God is not bound. 2 Cor. vi. 4, 5. But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in imprisonments, in tumults, in labours, in watchings, in faſtings.

SECT. IX.

The myſtery of various names given to ſaints and churches of Chriſt; or, The fleſh and Spirit deſcribed from inanimate things, vegetables and ſenſitives.

TO tell the world my proper name,
Is both my glory and my ſhame *a*
For like my black but comely face,
My name is Sin, my name is Grace *b*.

Moſt fitly I'm aſſimilate
To various things *inanimate*;
A ſtanding lake *c*, a running flood *d*
A fixed ſtar *e*, a paſſing cloud *f*.

a Hoſ. i. 9. Then ſaid God, Call his name Lo-ammi: for ye are not my people, and I will not be your God. And ii. 1. Say ye unto your brethren, Ammi, and to your ſiſters, Ruhamah. *v.* 23. And I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, Thou art my people; and they ſhall ſay, Thou art my God.

b Song i. 5. I am black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon. 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. Iſa. lxii. 2, 3. And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

c Jer. xlviii. 11. Moab has been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

d Iſa. xliv. 3. I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour

A Cake unturn'd, nor cold, nor hot *g*;
A veſſel ſound *h*, a broken pot *i*:
A riſing ſun *k*, a drooping wing *l*;
A flinty rock *m*, a flowing ſpring *n*.

my Spirit upon thy ſeed, and my bleſſing upon thine offspring.

e Dan. xii. 3. And they that be wiſe, ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever. *And in oppoſition to thoſe called* wandering ſtars, Jude 13.

f Hoſ. vi. 4. O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs is as a morning-cloud, and as the early dew it goeth away.

g Hoſ. vii. 8. Ephraim, he hath mixed himſelf among the people. Ephraim is a cake not turned. Rev. iii. 15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

h Rom. ix. 21. Hath not the potter power over the clay of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

i Pſalm xxxi. 12. I am forgotten as a dead man out of mind: I am like a broken veſſel.

k Matth. xiii. 43. Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father.

l Pſalm lv. 6. And I ſaid, O that I had wings like a dove! for then would I fly away, and be at reſt.

m Zech. vii. 12. They made their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets.

n John iv. 13, 14. Jeſus anſwered and ſaid unto her —Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

A rotten beam *o*, a virid ſtem *p*;
A menſt'rous cloth *q*, a royal gem *r*;
A garden barr'd *ſ*, an open field *s*;
A gliding ſtream *t*, a fountain ſeal'd *u*.

o Iſa. xvii. 9, 10. In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left, becauſe of the children of Iſrael: and there ſhall be deſolation. Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips. Chap. xxvii. 11. When the boughs thereof are withered, they ſhall be broken off: the women came and ſet them on fire; for it is a people of no underſtanding, *&c.*

p Prov. xi. 28. The righteous ſhall flouriſh as a branch. Pſalm xcii. 12, 13. The righteous ſhall flouriſh like the palm-tree: he ſhall grow like the cedar in Lebanon. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

q Iſa. xxx. 22. Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; ſhalt ſay unto it, Get thee hence. Chap. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags.

r Iſa. lxii. 3. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

ſ Song iv. 12. A garden incloſed is my ſiſter, my ſpouſe.

s Matth. xiii. 24, 25. Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

t Song iv. 5. [My ſiſter is] a fountain of gardens, a well of living waters, and ſtreams from Lebanon.

u Song iv. 12. A ſpring ſhut up, a fountain ſealed is my ſiſter, my ſpouſe.

Of various *vegetables* ſee
A fair a lively map in me.
A fragrant roſe *v*, a noiſome weed *w*;
A rotting *x*, yet immortal ſeed *y*.

I'm with'ring graſs *z*, and growing corn *a*;
A pleaſant plant *b*, an irkſome thorn *c*;
An empty vine *d*, a fruitful tree *e*;
An humble ſhrub *f*, a cedar high *g*.

v Iſa. xxxv. 1. The wilderneſs and the ſolitary place ſhall be glad for them; and the deſart ſhall rejoice, and bloſſom as the roſe.

w Iſa. v. 4. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, it brought forth wild grapes.

x Gen. iii. 19. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou art, and unto duſt ſhalt thou return.

y 1 Pet. i. 23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.

z Iſa. xl. 7. The graſs withereth, the flower fadeth; becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs.

a Hoſ. xiv. 7. They that dwell under his ſhadow ſhall return, they ſhall revive as the corn, and grow as the vine: the ſcent thereof ſhall be as the wine of Lebanon.

b Iſa. v. 7. The vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant.

c Mic. vii. 4. The beſt of them is a brier: the moſt upright is ſharper than a thorn-hedge.

d Hoſ. x. 1. Iſrael is an empty vine, he bringeth forth fruit unto himſelf.

e Pſalm i. 3. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

f Ezek. xvii. 5, 6. He [a great eagle] took alſo of

A noxious brier *h*, a harmleſs pine *i*;
A ſapleſs twig *k*, a bleeding vine *l*:
A ſtable fir *m*, a pliant buſh *n*;
A noble oak *o*, a naughty ruſh *p*.

the ſeed of the land, and planted it in a fruitful field, he placed it by great waters, and ſet it as a willow-tree. And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him; ſo it became a vine, and brought forth branches, and ſhot forth ſprigs. *v.* 24. And all the trees of the field ſhall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken and have done it. Mark iv. 30, 31. And Jeſus ſaid, Whereunto ſhall we liken the kingdom of God? or, with what compariſon ſhall we compare it? It is like a grain of muſtard-ſeed, which, when it is ſown in the earth, is leſs than all the ſeeds that be in the earth.

g Pſalm xcii. 12. The righteous ſhall grow like a cedar in Lebanon.

h Mic. vii. 4. *See letter* c.

i Iſa. xli. 19. I will ſet in the deſart the fir-tree, and the pine, and the box-tree together.

k John xv. 4. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. *v.* 6. If a man abide not in me, he is caſt forth as a branch, and is withered.

l John xv. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. Song ii. 13. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good ſmell. *v.* 15. Take us the foxes, the little foxes that ſpoil the vines; for our vines have tender grapes.

m Iſa. lv. 13. Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the Lord for a name, for an everlaſting ſign that ſhall not be cut off. And lx. 13. The

With *ſenſitives* I may compare,
While I their various natures ſhare:
Their diſtinct names may juſtly ſuit
A ſtrange, a reaſonable brute *q*.

The ſacred page my ſtate deſcribes
From volatile and reptile tribes;
From ugly vipers *r*, beauteous birds *ſ*;
From ſoaring hoſts *s*, and ſwiniſh herds *t*.

glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of of my ſanctuary, and I will make the place of my feet glorious.

n Matth. xi. 7. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

o Iſa. vi. 13. But yet in it ſhall be a tenth, and it ſhall return, and ſhall be eaten: as a teil-tree, and as an oak whoſe ſubſtance is in them, when they caſt their leaves: ſo the holy ſeed ſhall be the ſubſtance thereof.

p Iſa. lviii. 5. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? is it to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a faſt, and an acceptable day to the Lord?

q Pſalm lxxiii. 22. So fooliſh was I [Aſaph] and ignorant: I was a beaſt before thee. Prov. xxx. 2. Surely I [Agur] am more brutiſh than any man, and have not the underſtanding of a man.

r Matt. iii. 7. But when John ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers, *&c.*

ſ Song ii. 12. The time of the ſinging of birds is come, and the voice of the turtle is heard in our land.

s Iſa. lx. 8. Who are theſe that fly as a cloud, and as the doves to their windows?

t Matth. vii. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent

I'm rank'd with beaſts of diff'rent kinds,
With ſpiteful tygers *u*, loving hinds *v*;
And creatures of diſtinguiſh'd forms,
With mounting eagles *w*, creeping worms *x*.

A mixture of each ſort I am;
A hurtful ſnake *y*, a harmleſs lamb *z*;
A tardy aſs *a*, a ſpeedy roe *b*;
A lion bold *c*, a tim'rous doe *d*.

you. 2 Pet. ii. 22. But it is happened to them according to the true proverb, The dog is turned to his own vomit again: and the ſow that was waſhed to her wallowing in the mire.

u Pſalm xxii. 16. For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet. Phil. iii. 2. Beware of dogs, beware of evil-workers, beware of the conciſion.

v Pſalm xviii. 33. God maketh my feet like hinds feet, and ſetteth me upon my high places. Prov. v. 19. Let her [the wife of thy youth] be as the loving hind, and pleaſant roe; let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.

w Iſa. xl. 31.——They ſhall mount up with wings as eagles.

x Pſalm xxii. 6. But I am a worm and no man. Iſa. xli. 14. Fear not, thou worm Jacob, and ye men of Iſrael, *&c.*

y Pſalm lviii. 5. Their poiſon is like the poiſon of a ſerpent; they are like the deaf adder that ſtoppeth her ear.

z John xxi. 15. So when they had dined, Jeſus ſaith to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

a Job xi. 12. Vain man would be wiſe, though man be born like a wild aſs's colt.

b Prov. vi. 5. Deliver thyſelf [my ſon] as a roe from the hand of the hunter.

c Prov. xxviii. 1. The righteous are bold as a lion.

d Iſa. ii. 19. And they ſhall go into the holes of the

A ſlothful owl *e*, a buſy ant *f*;
A dove to mourn *g*, a lark to chant *h*:
And with leſs equals to compare,
An ugly toad *i*, an angel fair *k*.

SECT. X.

The myſtery of the ſaints old and new man further deſcribed; and the means of their ſpiritual life.

TEmptations breed me much annoy *a*,
Yet divers ſuch I count all joy *b*.

rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth.

e Pſalm cii. 6. I am like an owl of the deſart.

f Prov. vi. 6. Go to the ant, thou ſluggard, conſider her ways, and be wiſe, *&c.*

g Iſa. xxxviii. 14. Like a crane or a ſwallow, ſo did I chatter: I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppreſſed, undertake for me. Ezek. vii. 16. But they that eſcape of them [Iſrael], ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

h Song ii. 12. The time of the ſinging of birds is come, and the voice of the turtle is heard in our land.

i Rom. iii. 13.—The poiſon of aſps is under their lips. Job xl. 4. Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

k Acts vi. 15. And all that ſat in the council, looking ſtedfaſtly on him [Stephen], ſaw his face as it had been the face of an angel. 2 Cor. iii. 18. But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

a Heb. xii. 11. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous, *&c.* 1 Pet. i. 6. Wherein ye greatly rejoice, though now for a ſeaſon.

On earth I ſee confuſions reel *c*,
Yet wiſdom ord'ring all things well *d*.

I ſleep, yet have a waking ear *e*;
I'm blind and deaf, yet ſee and hear *f*:
Dumb, yet cry, *Abba*, *Father*, plain *g*,
Born only once, yet born again *h*.

(if need be) ye are in heavineſs through manifold temptations.

b James i. 2. My brethren, count it all joy when ye fall into divers temptations.

c Pſalm lxxxii. 5. They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.

d Pſalm xxix. 10. The Lord ſitteth upon the flood; yea, the Lord ſitteth King for ever. And lxxxix. 9. Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them. Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

e Song v. 2. I ſleep but my heart waketh: it is the voice of my Beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

f Iſa. xlii. 18, 19. Hear, ye deaf, and look ye blind, that ye may ſee. Who is blind, but my ſervant? or deaf, as my meſſenger that I ſent? who is blind as he that is perfect, and blind as the Lord's ſervant? And xxxv. 5. Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

g Iſa. xxxv. 6. Then ſhall—the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert. Rom. viii. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

h John iii. 3,—6. Jeſus anſwered and ſaid unto him, [Nicodemus], Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

My heart's a mirror dim and bright *i*,
A compound ſtrange of day and night *k*:
Of dung and d'monds, droſs and gold *l*;
Of ſummer heat, and winter cold *m*.

Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh: and that which is born of the Spirit, is ſpirit.

i Lam. v. 17. For this our heart is faint, for theſe things our eyes are dim. Iſa. xxxii. 3. And the eyes of them that ſee, ſhall not be dim, *&c.*

k Zech. xiv. 7. But it ſhall be one day, which ſhall be known to the Lord, not day, nor night: but it ſhall come to paſs, that at evening-time it ſhall be light.

l Mal. ii. 3. Behold, I will corrupt your ſeed, and ſpread dung upon your faces, even the dung of your ſolemn feaſts, and one ſhall take you away with it. Phil. iii. 8. Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt. Iſa. lxii. 3. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Iſa. i. 25. And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin. Job xxiii. 10. God knoweth the way that I take: when he hath tried me, I ſhall come forth as gold.

m Pſalm xxxix. 3. My heart was hot within me, while I was muſing the fire burned. Luke xxiv. 32. And they ſaid one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the ſcriptures? Matth. xxiv. 12. And becauſe iniquity ſhall abound, the love of many ſhall wax cold. Rev. ii. 4. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.

Down like a ſtone I ſink and dive *n*,
Yet daily upward ſoar and thrive *o*.
To heav'n I fly, to earth I tend *p*;
Still better grow, yet never mend *q*.

n Pſal. xlii. 6, 7. O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

o Pſalm xlii. 8, 9. Yet the Lord will command his loving kindneſs in the day-time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy? *v.* 11. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I will yet praiſe him, who is the health of my countenance, and my God.

p Col. iii. 1, 2. If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth. Pſalm xliv. 25. Our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

q Hoſ. xiv. 5. I will be as the due unto Iſrael: he ſhall grow as the lilly, and caſt forth his roots as Lebanon. *v.* 7. They that dwell under his ſhadow ſhall return, they ſhall revive as the corn, and grow as the vine: the ſcent thereof ſhall be as the wine of Lebanon. Phil. iii. 12, 13, 14. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. Brethren, I count not myſelf to have apprehended: but this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus. Rom. vii. 23, 24. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death?

My heav'n and glory's ſure to me,
Though therefore ſeldom ſure I be *r*:
Yet what makes me the ſurer is,
God is my glory *ſ*, I am his *s*.
My life's expos'd to open view *t*,
Yet cloſely hid and known to few *u*.
Some know my place, and whence I came,
Yet neither whence, nor where I am *v*.
I live in earth, which is not odd;
But lo, I alſo live in God *w*:

r John xiv. 2, 3. In my Father's houſe are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo. 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election ſure. Heb. iv. 1. Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

ſ Pſal. iii. 3. But thou, O Lord, art a ſhield for me; my glory, and the lifter up of mine head. Iſa. lx. 19. The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.

s Iſa. xlvi. 13. I will place ſalvation in Zion for Iſrael my glory. 2 Cor. viii. 23. Whether any do enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the meſſengers of the churches, and the glory of Chriſt.

t Pſal. xliv. 13. Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

u Col. iii. 3. Your life is hid with Chriſt in God.

v John iii. 9, 10. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Prov. xiv. 10. The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy. 1 John iv. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

w Gal. ii. 20. I am crucified with Chriſt: Nevertheleſs

A Spirit without flesh and blood,
Yet with them both to yield me food *x*.
I leave what others live upon,
Yet live I not on bread alone;
But food adapted to my mind,
Bare words, yet not on empty wind *y*.
I'm no *Anthropopagite* rude,
Though fed with human flesh and blood;
But live superlatively fine,
My food's all spirit, all divine *z*.
I feast on fulness night and day *a*,
Yet pinch'd for want I pine away *b*,

I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

x John iv. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth. And vi. 53, 54, 55. Then Jesus said unto them, [the Jews], Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

y Matth. iv. 4. But Jesus answered and said [unto the tempter], It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jer. xv. 16. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of Hosts.

z John vi. 57, 58. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. *v.* 63. It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

a Isa. xxv. 6. And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of

My leanneſs, leanneſs, ah! I cry *c*;
Yet fat and full of ſap am I *d*.

As all amphibious creatures do,
I live in land and water too *e*:
To good and evil equal bent *f*,
I'm both a devil *g*, and a ſaint *h*.

wines on the lees, of fat things full of marrow, of wines on the lees well refined. Pſal. i. 2. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

b Iſa. xli. 17. When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them. Pſal. xl. 17. But I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

c Iſa. xxiv. 16. From the uttermoſt part of the earth have we heard ſongs, even glory to the righteous: but I ſaid, My leanneſs, my leanneſs, wo unto me: the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly.

d Pſalm xcii. 13, 14. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing. And civ. 16. The trees of the Lord are full of ſap: the cedars of Lebanon which he hath planted.

e Pſal. cxvi, 9. I will walk before the Lord in the land of the living. And lxix. 1, 2. Save me, O God, for the waters are come in unto my ſoul. I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me. Pſal. lxxxviii. 17. Thy terrors come round about me daily like water, they compaſſed me about together.

f Rom. vii. 21. I find then a law, that when I would do good evil is preſent with me.

g John vi. 70. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil? and viii. 44. Ye are of your father the devil, and the luſts of your father ye will do. James iii. 15. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh.

h 1 Cor. vi. 11. And ſuch were ſome of you; but ye are

While ſome men who on earth are gods *i*,
Are with the God of heaven at odds *k*,
My heart, where helliſh legions are *l*,
Is with the hoſts of hell at war *m*.

My will fulfils what's hard to tell,
The counſel both of Heav'n *n*, and hell *o*:
Heav'n, without ſin, will'd ſin to be *p*;
Yet will to ſin, is ſin in me *q*.

waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

i Pſalm lxxxii. 6. I have ſaid, Ye are gods: and all of you are children of the Moſt High.

k Pſalm lxxxii. 1, 2. God ſtandeth in the congregation of the mighty: he judgeth among the gods. How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah. *v.* 5. They know not, neither will they underſtand: they walk on in darkneſs: all the foundations of the earth are out of courſe.

l Mat. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies. Luke viii. 30. And Jeſus aſked him, ſaying, What is thy name? and he ſaid, Legion; becauſe many devils were entered into him.

m Eph. vi. 12. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs, in high places.

n Rev. xvii. 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

o Eph. ii. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

p James i. 13. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. Acts i. 15, 16. And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, Men and brethren, this ſcripture muſt needs have been ful-

To duty ſeldom I adhere *r*,
Yet to the end I perſevere *ſ*.
I die and rot beneath the clod *s*,
Yet live and reign as long as God *t*.

SECT. XI.

The myſtery of CHRIST, *his names, natures, and offices.*

MY Lord, appears; awake my ſoul,
Admire his name, *the Wonderful a*,

filled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus. and ii. 23. Jeſus of Nazareth, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. and iv. 27, 28. For of a truth, againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done.

q Hoſ. v. 11. Ephraim is oppreſſed, and broken in judgment, becauſe he willingly walked after the commandment. 2 Cor. viii. 11, 12. Now therefore, perform the doing of it; that as there was a readineſs to will, ſo there may be a performance alſo out of that which you have. For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

r Pſal. cxix. 176. I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

ſ Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

s Pſalm xc. 3. Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men.

t John v. 24. Verily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life. Rev. iii. 21. To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne. And xxii. 5. And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord

An infinite and finite mind *b*,
Eternity and time conjoin'd *c*.
The everlasting Father styl'd,
Yet lately born, the virgin's child *d*.
Nor father he, nor mother had,
Yet full with both relations clad *e*.
His titles differ and accord,
As David's son, and David's Lord *f*.

God giveth them light: and they shall reign for ever and ever.

a Isa. ix. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful.

b Psal. cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite. Luke ii. 52. And Jesus increased in wisdom and stature, and in favour with God and man.

c Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.

d Isa. ix. 6. For unto us a child is born—: and his name shall be called—The everlasting Father. Matth. i. 23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

e Heb. vii. 3. For this Melchisedec—without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Luke ii. 48, 49. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou so dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

f Matth. xxii. 41,—45. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? *&c.*

Through earth and hell how conqu'ring rode
The dying man, the rising God *g*!
My nature is corruption doom'd *h*;
Yet when my nature he assum'd,
He nor on him (to drink the brook) *i*
My person nor corruption took *k*.

g Matth. xxi. 5. Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass. *v.* 8. 9. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. *v.* 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. Col. ii. 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [his cross]. Rom. iv. 25. Jesus our Lord was delivered for our offences, and was raised again for our justification. Eph. iv. 8. Wherefore he [David] saith, When he ascended up on high, he led captivity captive, and gave gifts unto men, Rom. i. 4. Jesus Christ our Lord was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

h Eph. iv. 22. Put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts.

i Psal. cx. 7. He shall drink of the brook in the way: thereof shall he lift up the head.

k Rom. viii. 3. God sent his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. Luke. i. 35. And the angel answered and said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Heb. ii.

Yet he aſſum'd my ſin and guilt *l*,
For which the noble blood was ſpilt.
Great was the guilt-o'erflowing flood,
The creature's and Creator's blood *m*!

The Chief of chiefs amazing came *n*,
To bear the glory and the ſhame *o*;

16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham. and vii. 26, 27. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the people's: for this he did once, when he offered up himſelf.

l Iſa. liii. 5, 6. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 2 Cor. v. 21. God hath made Chriſt to be ſin for us, who knew no ſin; that we might, be made the righteouſneſs of God in him. Matt. xx. 28. The Son of man came to give his life a ranſom for many.

m Rom. iii. 25. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. Acts xx. 28. Feed the church of God, which he hath purchaſed with his own blood. 1 Pet. i. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot. 1 John iii. 16. Hereby perceive we the love of God, becauſe he laid down his life for us.

n Rev. i. 4, 5. Grace be unto you, and peace from—Jeſus Chriſt, who is the faithful witneſs, and the firſt begotten of the dead, and the prince of the kings of the earth.

o Zech. vi. 12, 13. Behold, the man whoſe name is the BRANCH —he ſhall build the temple of the Lord, and he ſhall bear the glory. Heb. xii. 2. Jeſus, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, *&c.*

Anointed Chief with oil of joy *p*,
Crown'd Chief with thorns of ſharp annoy *q*.

Lo, in his white and ruddy face
Roſes and lilies ſtrive for place *r*;
The morning-ſtar, the riſing ſun
With equal ſpeed and ſplendour run *ſ*.

How glorious is the church's head,
The Son of God, the woman's ſeed *s*!
How ſearchleſs is his noble clan *t*,
The firſt, the laſt, the ſecond man *u*!

p Pſal. xlv. 7. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows.

q Matth. xxvii 29. When they had platted a crown of thorns, they put upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail king of the Jews.

r Song ii. 1. I am the roſe of Sharon, and the lily of the valleys. Chap. v. 10. My beloved is white and ruddy, the chiefeſt among ten thouſand.

ſ Rev. xxii. 16. I [Jeſus] am the root and the offspring of David, and the bright and morning-ſtar. Mal. iv. 2. But unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

s Col. i. 18. And Chriſt is the head of the body, the church: who is the begining, the firſt-born from the dead; that in all things he might have the pre-eminence. John iii. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. Gen. iii. 15. and I [the Lord God] will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head and thou ſhalt bruiſe his heel.

t Iſa. liii. 8. He was taken from priſon and from judgment: and who ſhall declare his generation? Prov. xxx. 4. Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the

With equal brightneſs in his face,
Shines divine juſtice, divine grace *v*;
The jarring glories kindly meet,
Stern vengeance and compaſſion ſweet *w*.
God is Spirit, ſeems it odd
To ſing aloud the blood of God *x*?
Yea, hence my peace and joy reſult,
And here my laſting hope is built *y*.

earth? what is his name, and what is his Son's name, if thou canſt tell?

u Rev. i. 11. I am Alpha and Omega, the firſt and the laſt. 1 Cor. xv. 25. The laſt Adam was made a quickening ſpirit. *v*. 47. The ſecond man is the Lord from heaven.

v 2 Cor. iv. 6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. Rom. iii. 24, 25, 26. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation, thro' faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. Eph. i. 6, 7. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace.

w Rom. v. 20, 21. But where ſin abounded, grace did much more abound: that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord. Pſal. lxxxv. 10. Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

x John iv. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. Acts xx. 28. Feed the church of God, which he hath purchaſed with his own blood.

y Rom. v. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. *v*. 10.

Love through his blood a vent has ſought,
Yet divine love was never bought:
Mercy could never purchas'd be,
Yet ev'ry mercy purchas'd he *z*.

His triple ſtation brought my peace,
The Altar, Prieſt, and Sacrifice *a*;
His triple office ev'ry thing,
My Prieſt, my Prophet is, and King *b*.

For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life. 1 Pet. iii. 15. Be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear. *v.* 18. For Chriſt hath alſo onee offered for ſins, the juſt for the unjuſt, (that he might bring us to God), being put to death in the fleſh, but quickened by the Spirit.

z Rom. v. 9. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him, *v.* 21. *See letter* w. John iii. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. Rom. ix. 15. God ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion. Eph. i. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.

a Heb. xiii. 10. We have an alter whereof they have no right to eat, which ſerve the tabernacle. Ch. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren: that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people. Chap. ix. 26. But now once, in the end of the world, hath Chriſt appeared to put away ſin by the ſacrifice of himſelf.

b Acts. vii. 37. This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear. Iſa. xxxiii. 22. The Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will ſave us.

This King, who only man became,
Is both the Lion and the Lamb *c*;
A King of kings, and kingdoms broad *d*;
A servant both to man and God *e*.
This Prophet kind himself has set
To be my book and alphabet,
And ev'ry needful letter plain,
Alpha, *Omega*, and *Amen f*.

c 1 Tim. iii. 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, &c. Rev. v. 5, 6. And one of the elders saith unto me [John] Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. *v.* 12. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

d Rev. xix. 16. And he [the Word of God] hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Isa. xxxvii. 15, 16. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwelleth between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth. Rev. xi. 15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

e Matth. xx. 28. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Phil. ii. 7. Christ Jesus made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Isa. xlii. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth. Chap. liii. 11. By his knowledge shall my righteous servant justify many.

f Rev. i. 8. I am Alpha and Omega, the beginning and

SECT. XII.

The myſtery of the Believer's fixed ſtate further enlarged; and his getting forth out of evil.

BEHOLD, I am all defil'd with ſin *a*,
Yet lo, all glorious am within *b*,
In Egypt and in Goſhen dwell *c*;
Still moveleſs, and in motion ſtill *d*.
Unto the name that moſt I dread,
I flee with joyful wings and ſpeed *e*.

the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty. *v.* 11. I am Alpha and Omega, the firſt and the laſt: and, What thou [John] ſeeſt, write in a book, and ſend it unto the ſeven churches which are in Aſia. Chap. xxi. 6. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirſt, of the fountain of the water of life freely. and xxii. 13. I am Alpha and Omega, the beginning and the end, the firſt and the laſt. Chap. iii. 14. And unto the angel of the church of the Laodiceans write, Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God, &c.

a Iſa. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags.

b Pſalm xlv. 13. The King's daughter is all glorious within: her clothing is of wrought gold.

c Pſalm cxx. 5, 6. Wo is me that I ſojourn in Meſech, that I dwell in the tents of Kedar. My ſoul hath long dwelt with him that hateth peace. Pſal. xvi. 5, 6. The Lord is the portion of mine inheritance, and of my cup: thou maintaineſt my lot. The lines are fallen unto me in pleaſant places: yea, I have a goodly heritage.

d 1 Cor. xv. 58. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

e Pſalm cxliii. 2. O Lord, enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. *v.* 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

My daily hope does moſt depend
On him I daily moſt offend *f*.
All things againſt me are combin'd,
Yet working for my good, I find *g*.
I'm rich in midſt of poverties *h*,
And happy in my miſeries *i*.
Oft my Comforter ſends me grief,
My Helper ſends me no relief *k*.
Yet herein my advantage lies,
That help and comfort he denies *l*.

f Pſalm xxv. 11. For thy name's ſake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7. O Lord, though our iniquities teſtify againſt us, do thou it for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

g Gen. xlii. 36. And Jacob their father ſaid unto them, Me have ye bereaved of my children: Joſeph is not, and Simeon is not, and ye will take Benjamin away: all theſe things are againſt me. Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

h Rev. ii. 8, 9. And unto the angel of the church in Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich).

i Rom. v. 3, 4, 5. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us. 2 Cor. xii. 10. Therefore I [Paul] take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

k Lam. i. 16. For theſe things I weep, mine eye, mine eye runneth down with water, becauſe the comforter, that ſhould relieve my ſoul, is far from me. Iſa. xlv. 15. Verily thou art a God that hideſt thyſelf, O God of Iſrael the Saviour.

l Iſa. xxx. 18. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted,

As ſeamſters into pieces cut
The cloth they into form would put,
He cuts me down to make me up,
And empties me to fill my cup *m*.

I never can myſelf enjoy,
Till he my woful ſelf deſtroy;
And moſt of all myſelf I am,
When moſt I do myſelf diſclaim *n*.

I glory in infirmites *o*,
Yet daily am aſham'd of theſe *p*.

that he may have mercy upon you: for the Lord is a God of judgment; bleſſed are all they that wait for him.

m Hoſ. v. 15. I will go and return unto my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early. Chap. vi. 1, 2. Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up. After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight. Pſal. cvii. 9. God ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs. Luke i. 53. And Mary ſaid,—He hath filled the hungry with good things, and the rich he hath ſent empty away.

n Luke ix. 23, 24. And Jeſus ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily and follow me. For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it. Rom. viii. 13. If ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. 2 Cor. xii. 10. *See letter* i.

o 2 Cor. xii. 9. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

p Pſal. lxxiii. 15, 16. If I ſay, I will ſpeak thus; behold, I ſhould offend againſt the generation of thy children. When I thought to know this, it was too painful for me. Pſalm lxxvii. 8, 9, 10. Is his mercy clean gone for ever? doth his promiſe fail for evermore? hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

Yea, all my pride gives up the ghoſt,
When once I but begin to boaſt *q*.

My chymiſtry is moſt exact,
Heav'n out of hell I do extract *r*:
This art to me a tribute brings
Of uſeful out of hurtful things *ſ*.

I learn to draw well out of woe,
And thus to diſappoint the foe *ſ*;

And I ſaid, This is my infirmity: but I will remember the years of the right hand of the Moſt High.

q Iſa. xlv. 24, 25. Surely, ſhall one ſay, In the Lord have I righteouſneſs and ſtrength: even to him ſhall men come, and all that are incenſed againſt him, ſhall be aſhamed. In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory. Pſalm xliv. 6. I will not truſt in my bow, neither ſhall my ſword ſave me. *v.* 8. In God we boaſt all the day long: and praiſe thy name for ever. Selah.

r Jonah ii. 1, 2. Then Jonah prayed unto the Lord his God out of the fiſh's belly, and ſaid, I cried by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardſt my voice. *v.* 3. Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple. Matth. xv. 26, 27, 28. But Jeſus anſwered and ſaid [unto the woman of Canaan], It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Pſalm xlii. 6, 7, 8. O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noiſe of the water-ſpouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindneſs in the day-time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life.

ſ Rom. v. 3, 4, 5. *See letter* i.

ſ Mic. vii. 8. Rejoice not againſt me, O mine enemy

The thorns that in my fleſh abide,
Do prick the tympany of pride *t*.

By wounding foils the field I win.
And ſin itſelf deſtroys my ſin *u*:
My luſts break one another's pate,
And each corruption kills its mate *v*.

when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.

t 2 Cor. xii. 7. Leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

u Rom. viii. 35, 37. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay in all theſe things, we are more than conquerors, through him that loved us. Pſal. lxv. 3. Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away. 2 Chron. xxxii. 24, 25, 26. In thoſe days Hezekiah was ſick to death, and prayed unto the Lord: and he ſpake unto him, and he gave him a ſign. But Hezekiah rendered not again, according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jeruſalem. Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart, (both he and the inhabitants of Jeruſalem), ſo that the wrath of the Lord came not upon them in the days of Hezekiah.

v Rom. vii. 7, 8, 9. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. For I was alive without the law once; but when the commandment came, ſin revived, and I died. *v.* 11. For ſin taking occaſion by the commandment, deceived me, and by it ſlew me. *v.* 13. Was then that which is good made death unto me? God forbid. But ſin that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful. *Where you ſee the fight and*

I *ſmell* the bait, I *feel* the harm
Of corrupt ways, and take th' alarm.
I *taſte* the bitterneſs of ſin,
And then to reliſh grace begin *w*.

I *hear* the fools profanely talk,
Thence wiſdom learn in word and walk *x*:

feeling of ſin killed ſelf. John ix. 39, 40, 41. And Jeſus ſaid, For judgment I am come into this world: that they which ſee not, might ſee; and that they which ſee, might be made blind. And ſome of the Phariſees which were with him, heard theſe words, and ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth. Pſalm lix. 11. Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord, our ſhield. Matth. xxvi. 33, 34. Peter anſwered and ſaid unto him, Though all men ſhall be offended becauſe of thee, yet will I never be offended. Jeſus ſaid unto him, Verily I ſay unto thee, that this night, before the cock crow, thou ſhalt deny me thrice. *v.* 75. And Peter remembered the words of Jeſus, which he ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

w Rom. vi. 21. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. Pſalm xix. 11. Moreover by them [the judgments of the Lord] is thy ſervant warned: and in keeping of them there is great reward. Pſal. lxxiii. 17, 18, 19. Until I went into the ſanctuary of God; then underſtood I their end. Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction. How are they brought into deſolation, as in a moment! they are utterly conſumed with terrors. Jer. ii. 19. Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: know therefore and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of hoſts.

x Job xxi. 13, 14, 15. They ſpend their days in wealth, and in a moment go down to the grave. Therefore they ſay unto God, Depart from us: for we deſire not the know-

I *see* them throng the paſſage broad,
And learn to take the narrow road *y*.

SECT. XIII.

The myſtery of the Saints adverſaries and adverſities.

A Lump of wo affliction is,
Yet thence I borrow lumps of bliſs *a*:
Though few can ſee a bleſſing in't,
It is my furnace and my mint *b*.

ledge of thy ways. What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him? Eph. iv. 20, 21, 22. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts. Chap. v. 6, 7, 8. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them. For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of the light. *v.* 11. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

y Matth. vii. 13, 14. Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat; becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

a Heb. xii. 11. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby. James i. 12. Bleſſed is the man that endureth temptation: for when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

b Iſa. xxxi. 9. And he [the Aſſyrian] ſhall paſs over to his ſtrong-hold for fear, and his princes ſhall be afraid of the enſign, ſaith the Lord, whoſe fire is in Zion, and his furnace in Jeruſalem.

Its ſharpneſs does my luſts diſpatch *c*;
Its ſuddenneſs alarms my watch *d*,
Its bitterneſs refines my taſte,
And weans me from the creature's breaſt *e*.

Its weightineſs doth try my back,
That faith and patience be not ſlack *f*:
It is a fauning wind, whereby
I am unchaff'd of vanity *g*.

A furnace to refine my grace *h*,
A wing to lift my ſoul apace *i*;

c Pſalm xlv. 5. Thine arrows are ſharp in the heart of the King's enemies: whereby the people fall under thee.

d Mark xiii. 35, 36, 37. Watch ye therefore, (for ye know not when the maſter of the houſe cometh: at even, or at midnight, or at the cock-crowing, or in the morning), leſt coming ſuddenly, he find you ſleeping. And what I ſay unto you, I ſay unto all, Watch.

e Jer. ii. 19. *See letter* w *forecited.* Jer. iv. 18. Thy way and thy doings have procured theſe things unto thee, this is thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

f Jam. i. 2, 3, 4. My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

g Iſa. xxvii. 8, 9. In meaſure when it ſhooteth forth, thou wilt debate with it; he ſtayeth his rough wind in the day of his eaſt wind. By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.

h Mal. iii. 3. And he [the meſſenger of the covenant] ſhall ſit as a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.

i Pſalm cxliii. 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Hence ſtill the more I ſob diſtreſt,
The more I ſing my endleſs reſt *k*.

Mine enemies that ſeek my hurt,
Of all their bad deſigns come ſhort *l*;
They ſerve me duly to my mind,
With favours which they ne'er deſign'd *m*.

The fury of my foes makes me
Faſt to my peaceful refuge flee *n*:
And ev'ry perſecuting elf
Does make me underſtand myſelf *o*,

k 2 Cor. iv. 16, 17. For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

l Pſalm xxxiii. 10. The Lord bringeth the counſel of the Heathen to nought: he maketh the devices of the people of none effect.

m Gen. l. 20. And Joſeph ſaid unto his brethren—As for you, ye thought evil againſt me: but God meant it unto good, to bring to paſs, as it is this day, to ſave much people alive.

n Pſalm lv. 23. But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days; but I will truſt in thee.

o My ſin, Iſa. xlii. 24. Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the Lord, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law. *My duty*, 2 Sam. xvi. 11, 12. And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon which came forth of my bowels, ſeeketh my life; how much more now may this Benjamite do it? let him alone, and let him curſe; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day. Mic. vii. 8, 9. Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for

Their ſlanders cannot work my ſhame *p*,
Their vile reproaches raiſe my name *q*;
In peace with Heav'n my ſoul can dwell,
Ev'n when they damn me down to hell *r*.

Their fury can't the treaty harm *ſ*,
Their paſſion does my pity warm *s*:
Their madneſs only calms my blood *t*;
By doing hurt they do me good *u*.

me: he will bring me forth to the light, and I ſhall behold his righteouſneſs. *My ſafety*, Pſalm ix. 9, 10. The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble. And they that know thy name, will put their truſt in thee. *v.* 16. The Lord is known by the judgment which he executeth: the wicked is ſnared in the work of his own hands. Higgaion, Selah.

p Pſal. xxxi. 13, 14. For I have heard the ſlander of many, fear was on every ſide, while they took counſel together againſt me they deviſed to take away my life. But I truſted in thee, O Lord: I ſaid, Thou art my God.

q 1 Pet. iv. 14. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

r Numb. xxiii. 7, 8. And Balaam took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, ſaying, Come, curſe me Jacob, and come, defy me Iſrael. How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, whom the Lord hath not defied? *v.* 23. Surely there is no inchantment againſt Jacob, neither is there any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

ſ Prov. xxvi. 2. As the bird by wandering, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

s 1 Pet. iii. 8, 9. Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

t Pſal. lxix. 12, 13. They that ſit in the gate ſpeak againſt

They are my fordid ſlaves I wot;
My drudges, though they know it not *v*:

me: and I was the ſong of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

u Gen. l. 20. *See letter* m *forecited.* Eſther ix. 20,—25. And Mordecai wrote theſe things, and ſent letters unto all the Jews that were in all the provinces of the king Ahaſuerus, both nigh and far, to ſtabliſh this among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly: as the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them. Becauſe Haman the ſon of Hamedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur, (that is, the lot) to conſume them, and to deſtroy them: but when Eſter came before the king, he commanded by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

v Jer. xxv. 8, 9. Therefore thus ſaith the Lord of hoſts, Becauſe ye have not heard my words, behold I will ſend and take all the families of the north, ſaith the Lord, and Nebuchadnezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations. *v.* 12. It ſhall come to paſs, when ſeventy years are accompliſhed, that I will puniſh the king of Babylon and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations. Iſa. x. 5, 6. O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation. I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge

They act to me a kindly part,
With little kindneſs in their heart *w*.
They ſweep my outer-houſe when foul,
Yea, waſh my inner filth of foul *x*:

to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets. *v.* 12. Wherefore it ſhall come to paſs, that when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks. Chap. xliv. 24, 28. Thus ſaith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord—that ſaith of Cyrus, He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundations ſhall be laid. Chap. xlv. 1. Thus ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden, to ſubdue nations before him: and I will looſe the loins of kings to open before him the two-leaved gates, and the gates ſhall not be ſhut. *v.* 4. For Jacob my ſervant's ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſirnamed thee, though thou haſt not known me.

w Matth. v. 10, 11, 12. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake. Rejoice, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you. Luke vi. 22, 23. Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the Son of man's ſake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

x Iſa. iv. 3, 4, 5. And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in Jeruſalem: when the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged

They help to purge away my blot,
For Moab is my waſhing pot *y*.

SECT. XIV.

The myſtery of the Believer's pardon and ſecurity from revenging wrath, notwithſtanding his ſin's deſert.

I Though from condemnation free,
, Find ſuch condemnables in me,
As make more heavy wrath my due
Than falls on all the damned crew *a*.

But though my crimes deſerve the pit,
I'm no more *liable* to it;
Remiſſion ſeal'd with blood and death
Secures me from deſerved wrath *b*.

the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning. The Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence. Chap. xxvii. 9. By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk ſtones that are beaten in ſunder, the groves and images ſhall not ſtand up.

y Pſalm lxviii. 8. Moab is my waſh pot, *&c.*

a Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit. Chap. vii. 18. For I know, that in me (that is, in my fleſh) dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not. 1 Tim. i. 15, 16. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

b Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree. Rom. v. 9. Much more then being now juſtified by his blood, we ſhall be ſaved

And having now a pardon free,
To hell obnoxious cannot be,
Nor to a threat, except * anent
Paternal wrath and chaſtiſement *e*.

* *about.*

My ſoul may oft be fill'd indeed
With ſlaviſh fear and helliſh dread *d*:
This from my unbelief does ſpring *e*,
My faith ſpeaks out ſome better thing:

Faith ſees no legal gilt again,
Though ſin and its deſert remain *f*:

from wrath through him, Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

c 1 Theſſ. i. 10. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come. Iſa. liv. 9, 10. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee nor rebuke thee. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. Pſal. lxxxix. 30,—33. If his children forſake my law, and walk not in my judgments: if they break my ſtatutes, and keep not my commandments: then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

d Mat. xiv. 26. And when the diſciples ſaw Jeſus walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear.

e Mark iv. 40. Jeſus ſaid unto his diſciples, Why are ye ſo fearful? how is it that you have no faith?

f Rom. vii. 6. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. Chap. viii. 3, 4. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the

Some hidden wonders hence result;
I'm full of sin, yet free of guilt *g*:

Guilt is the legal bond or knot,
That binds to wrath and vengeance hot *h*;
But sin may be where guilt's away,
And guilt where sin could never stay.

Guilt without any sin has been,
As in my Surety may be seen;
The elect's guilt upon him came,
Yet still he was the *holy Lamb i*,

Sin without guilt may likewise be,
As may appear in pardon'd me:
For though my sin, alas! does stay.
Yet pardon takes the guilt away *k*.

Thus free I am, yet still involv'd;
A guilty sinner, yet absolv'd *l*:

flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

g Rom. iv. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Chap. viii. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

h Deut. xxvii. 26. Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen. Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

i Isa. liii. 6. The Lord hath laid on him the iniquity of us all. Heb. vii. 26. For such an high priest became us, who is holy harmless, undefiled, separate from sinners.

k Rom. vii. 24. O wretched man that I am! who shall deliver me from the body of this death? Acts xiii. 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

l Rom. iii. 19. Now we know that what things soever

Though pardon leave no guilt behind,
Yet ſin's deſert remains I find *m*.

Guilt and demerit differ here,
Though oft their names confounded are,
I'm guilty in *myſelf* always,
Since ſin's demerit ever ſtays *n*.

Yet *in my head* I'm always free
From proper guilt affecting me;
Becauſe my Surety's blood cancell'd
The bond of curſes once me held *o*.

the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God. *v.* 23, 24. For all have ſinned and come ſhort of the glory of God; being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

m Rom. iv. 6, 7, 8. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man to whom the Lord will not impute ſin. Pſalm li. 3, 4. For I acknowledge my tranſgreſſions: and my ſin is ever before me. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Pſal. cxliii. 2. O Lord, enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

n Rom. vii. 13, 14. Was then that which is good, made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. Eph. v. 6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

o Rom. v. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. *v.* 9. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. *v.* 11. And not only ſo,

The guilt that pardon did divorce,
From legal threat'nings drew its force *p*:
But ſin's deſert that lodges ſtill,
Is drawn from ſin's intrinſic ill *q*.

Were guilt nought elſe but ſin's deſert,
Of pardon I'd renounce my part;
For were I now in heav'n to dwell,
I'd own my ſins deſerved hell *r*.

This does my higheſt wonder move
At matchleſs juſtifying love,

but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

p Gal. iii. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

q Pſalm li. 4. *See letter* m *forecited.* Luke xv. 18. I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee.

r Luke xv. 19.—And am no more worthy to be called thy ſon. Rev. v. 4. And I [John] wept much, becauſe no man was found worthy to open, and to read the book, neither to look thereon. *v.* 9. They ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. *v.* 11, 12, 13. I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders; and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying, with a loud voice, Worthy is the Lamb that was ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

That thus ſecures from endleſs death
A wretch deſerving double wrath *f*,
Though well my black deſert I know,
Yet I'm not liable to wo;
While full and complete righteouſneſs
Imputed for my freedom is *s*.
Hence my *ſecurity* from wrath
As firmly ſtands on Jeſus' *death t*,

f Rom. vii. 24, 25. O wretched man that I am! who ſhall deliver me from the body of this death? I thank God, through Jeſus Chriſt our Lord. Chap. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. 1 Tim. i. 13. Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly, in unbelief. *v.* 15, 16, 17. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory, for ever and ever. Amen.

s 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us—righteouſneſs—and redemption. 2 Cor. v. 21. God hath made Chriſt to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. Rom. iv. 11. And he [Abraham] received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. *v.* 22,---25. And therefore it was imputed to him for righteouſneſs. Now it was not written for his ſake alone, that it was imputed to him; but for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our juſtification.

t Rom. v. 9. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.

As does my *title* unto heav'n
Upon his great *obedience* giv'n *u*.

The ſentence Heav'n did full pronounce,
Has pardon'd all my ſins at once;
And ev'n from future crimes acquit,
Before I could the facts commit *v*.

I'm always in a pardon'd ſtate
Before and after ſin *w*; but yet,

u Rom. v. 17, 18, 19.---They which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.---By the righteouſneſs of one, the free gift came upon all men unto juſtification of life.---By the obedience of one ſhall many be made righteous. *v.* 21. Grace reigns through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

v Pſal. ciii. 3. Bleſs the Lord, O my ſoul,---who forgiveth all thine iniquities; who healeth all thy diſeaſes. 2 Cor. v. 19. God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them. *v.* 21. *See letters above-cited.* Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs. Iſa. liv. 10. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. Heb. viii. 12. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

w Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *v.* 33, 34, 35, 37, 38, 39. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh intercеſſion for us. Who ſhall ſeparate us from the love of Chriſt, ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things we are more than conquerors, through him that loved us. For I am

That vainly I presume not hence,
I'm seldom pardon'd to my sense *x*.
Sin brings a *vengeance* on my head,
Though from avenging wrath I'm freed *y*.
And though my sins *all* pardon'd be,
Their pardon's not *apply'd* to me *z*.
Thus though I need no pardon more,
Yet need new pardons ev'ry hour *.
In point of application free;
Lord, wash anew, and pardon me.

persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

x Psal. xxv. 11. For thy name's sake, O Lord, pardon mine iniquity; for it is great. Psal. li. 8, 9. Make me to hear joy and gladness; that the bones which thou hast broken, may rejoice. Hide thy face from my sins; and blot out all mine iniquities. *v.* 12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

y Psal. xcix. 8. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

z Psal. xxxv. 3. O Lord, say unto my soul, I am thy salvation. Psal. lxxxv. 8. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Matth. ix. 2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

* Matth. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 7, 8. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

SECT. XV.

The myſtery of faith and ſight,—of which more, Part VI. Chap. vi.

STRANGE contradictions me befal,
I can't believe unleſs I ſee *a*;
Yet never can believe at all,
Till once I ſhut the ſeeing eye *b*.

When ſight of ſweet experience
Can give my faith no helping hand *c*,
The ſight of ſound intelligence
Will give it ample ground to ſtand *d*.

a John vi. 40. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life.

b John xx. 29. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed are they that have not ſeen, and yet have believed.

c Iſa. viii. 17. I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him. Chap. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

d Eph. i. 15,--19. Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him: the eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, &c. 2 Cor. iv. 6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

I walk by faith, and not by ſight *e*:
Yet *knowledge* does my faith reſound *f*,
Which cannot walk but in the light *g*,
Ev'n when experience runs a-ground *h*.

By knowledge I *diſcern* and ſpy
In divine light the object ſhown *i*;
By faith I take and cloſe *apply*
The glorious object as mine own *k*.

My faith thus ſtands on divine light,
Believing what it clearly ſees *l*;
Yet faith is oppoſite to ſight,
Truſting its ear, and not its eyes *m*.

Faith liſt'ning to a ſweet report,
Still comes by hearing, not by ſight *n*;
Yet is not faith of ſaving ſort,
But when it ſees in divine light *o*.

e 2 Cor. v. 7. For we walk by faith, not by ſight.

f John ii. 11. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

g Pſalm ix. 10. And they that know thy name will put their truſt in thee.

h Pſal. xxvii. 14. Wait on the Lord; be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

i 2 Cor. iii. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

k John i. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

l Gal. i. 16. But when it pleaſed God—to reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with fleſh and blood.

m Eph. i. 13. In Chriſt ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation.

n Rom. x. 17. So then, faith cometh by hearing, and hearing by the word of God.

o Pſalm xxxvi. 7. How excellent is thy loving-kindneſs, O God! therefore the children of men put their truſt un-

In fears I ſpend my vital breath,
In doubts I waſte my paſſing years *p*!
Yet ſtill the life I live is faith,
The oppoſite of doubts and fears *q*.

'Tween clearing faith and clouding ſenſe,
I walk in darkneſs and in light *r*.
I'm certain oft, when in ſuſpenſe,
While ſure by faith, and not by ſight *ſ*.

der the ſhadow of thy wings. *v*. 9. For with thee is the fountain of life: in thy light ſhall we ſee light.

p Pſalm lxxvii. 3, 4. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. John xx. 25. But Thomas ſaid unto the other diſciples, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. Luke xxiv. 21. We truſted that it had been he which ſhould have redeemed Iſrael.

q Gal. ii. 20. I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. Mark v. 36. As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe. Matt. viii. 26. And Jeſus ſaith unto his diſciples, Why are ye ſo fearful, O ye of little faith? Chap. xiv. 31. And Jeſus ſaid unto Peter, O thou of little faith, wherefore didſt thou doubt?

r Job xxix. 1, 2, 3. Moreover, Job continued his parable, and ſaid, Oh that I were as in months paſt, as in the days when God preſerved me: when his candle ſhined upon my head, and when by his light I walked thro' darkneſs. Pſal. cxii. 4. Unto the upright there ariſeth light in the darkneſs.

ſ 1 Pet. i. 8. Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory. Rom. iv. 18,---21. Abraham againſt hope, believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be. And being not weak in faith,

SECT. XVI.

The myſtery of Faith and Works, and rewards of Grace and Debt.

I. Of Faith and Works.

HE that in word offendeth not
Is call'd a perfect man I wot *a*;
Yet he whoſe *thoughts* and *deeds* are bad.
The law-perfection never had *b*.

I am deſign'd a perfect ſoul,
Ev'n though I never kept the whole,
Nor any precepts *c*; for 'tis known,
He breaks them all, that breaks but one *d*.

he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb. He ſtaggered not at the promiſe of God thro' unbelief; but was ſtrong in faith, giving glory to God; and being fully perſuaded, that what he had promiſed, he was able alſo to perform. Pſal. lxxxix. 36,---39. His ſeed ſhall endure for ever, and his throne as the ſun before me. It ſhall be eſtabliſhed for ever as the moon, and as a faithful witneſs in heaven. Selah. But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed. Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, by caſting it to the ground.

a Jam. iii. 2. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.

b James ii. 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all.

c Rom. iv. 5, 6. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. Job i. 1. There was a man in the land of Uz, whoſe name was Job, and that man was perfect and upright, and one that feared God, and eſchewed evil. Pſal. lxxi. 16. I will go in the ſtrength of the Lord God; I will

By faith I do *perfection* claim *e*,
By works I never graſp the name *f*;
Yet without works my faith is nought *g*,
And thereby no perfection brought.

Works without faith will never ſpeed *h*,
Faith without works is wholly dead *i*:
Yet I am juſtify'd by faith,
Which no law-works adjutant hath *k*.

make mention of thy righteouſneſs, even of thine only. Eccl. vii. 20. For there is not a juſt man upon earth, that doth good and ſinneth not.

d James ii. 10. *See letter* b.

e Phil. iii. 9. I count all things but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

f Gal. ii. 16. Knowing that a man is not juſtified by the the works of the law, but by the faith of Jeſus Chriſt: even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

g Jam. ii. 14. What doth it profit, my brethren, tho' a man ſay he hath faith, and have not works? can faith ſave him?

h Heb. xi. 6. Without faith it is impoſſible to pleaſe God: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. Rom. xxiv. 23. Whatſoever is not of faith, is ſin.

i Jam. ii. 17. Even ſo faith if it hath not works, is dead, being alone. *v.* 26. For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

k Rom. iii. 21, 22. But now the righteouſneſs of God without the law is manifeſted being witneſſed by the law and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. Chap. iv. 4, 5, 6. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

Yea, goſpel works no help can lend *l*,
Though ſtill they do my faith attend *m*:
Yet faith by works is *perfect* made,
And by their preſence juſtify'd *n*.

But works with faith could never vie,
And only faith can juſtify *o*:

l Phil. iii. 4,---9. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more;---touching the righteouſneſs which is in the law, blameleſs. But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. Iſa. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags. Hoſ. xiii. 9. O Iſrael, thou haſt deſtroyed thyſelf, but in me is thine help. Iſa. xlv. 24, 25. Surely, ſhall one ſay, in the Lord have I righteouſneſs and ſtrength: even to him ſhall men come, and all that are incenſed againſt him ſhall be aſhamed. In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

m Tit. iii. 8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men. Jam. ii. 18. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

n Jam. ii. 21, 22. Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar? Seeſt thou how faith wrought with his works, and by works was faith made perfect? *v.* 24. Ye ſee then how that by works a man is juſtified, and not by faith only.

o Rom. iv. 16. Therefore it is of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed. Titus iii. 4,—7. But after that the kindneſs and love

Yet ſtill my juſtifying faith
No juſtifying value hath *p*.
Lo, juſtifying grace from heav'n
Is foreign ware, and freely giv'n *q*:
And ſaving faith is well content
To be a mere recipient *r*.
Faith's *active* in my *ſanctity ſ*:
But *here* its act it will deny *s*,

of God our Saviour toward man appeared, not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt: which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; that being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. Acts x. 43. To him gave all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

p Gal. iii. 21, 22. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe. Luke xxii. 31, 32. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. 2 Cor. iii. 5. Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency is of God. Chap. xii. 5. Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

q Rom. v. 16. 17.—The free gift is of many offences unto juſtification.---They which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Chap. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

r Rom. v. 11. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement. *v.* 17. *See letter* q.

ſ Gal. v. 6. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which work-

And frankly own it never went
Beyond a *paſſive* inſtrument *t*.
I labour much like holy Paul;
And yet not I, but grace does all *u*;
I try to ſpread my little ſails,
And wait for pow'rful moving gales *v*.
When pow'r's convey'd, I work; but ſee,
'Tis ſtill his pow'r that works in me.

eth by love. Acts xv. 9. God put no difference between us and them, purifying their hearts by faith. Chap. xxvi. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may recieve forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

s Rom. iv. 16. Therefore it is of faith, that it might be by grace. Chap. xi. 6. And if by grace, then is it no more of works; otherwiſe grace is no more grace.

t Eph. ii. 8, 9. For by grace are ye ſaved, through faith; and that not of yourſelves: it is the gift of God: not of works, leſt any man ſhould boaſt. 1 Cor. iv. 7. For who maketh thee to differ from another? and what haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it? Heb. xi. 11. Through faith alſo Sarah herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed. *v.* 17. By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes, offered up his only begotten ſon: *v.* 19. Accounting that God was able to raiſe him up, even from the dead; from whence alſo he received him in a figure. *v.* 35. Women received their dead raiſed to life again: and others were tortured, not accepting deliverance; that they might obtain a better reſurrection.

u 1 Cor. xv. 10. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

v Pſalm lxxi. 16. I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, even of

I am an agent at his call,
Yet nothing am, for grace is all *w*.

II. *Of rewards of Grace and Debt.*

IN all my works I ſtill regard
The recompence of full reward *x*;
Yet ſuch my working is withal,
I look for no reward at all *y*.

God's my reward exceeding great,
No leſſer heav'n than this I wait *z*:

thine only. Song iv. 16. Awake, O north wind, and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out.

w Phil. ii. 12, 13. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence: work out your own ſalvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleaſure. Gal. ii. 20. I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. 2 Cor. xii. 9. And the Lord ſaid unto me, My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

x Heb. xi. 24, 25, 26. By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter: choeſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompence of the reward.

y 1 Tim. i. 9. God hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began. Titus iii. 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt.

z Gen. xv. 1. After theſe things the word of the Lord

But where's the earning work ſo broad,
To ſet me up an heir of God *a*?
Rewards of debt, rewards of grace,
Are oppoſites in ev'ry caſe *b*;
Yet ſure I am they'll both agree
Moſt jointly in rewarding me *c*.
Though hell's my juſt reward for ſin *d*,
Heav'n as my juſt reward I'll win *e*.

came unto Abram in a viſion, ſaying, Fear not, Abram: I am thy ſhield, and thy exceeding great reward. Pſalm lxxiii. 25, 26. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

a Ezek. xxxvi. 32. Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Rom. viii. 16, 17. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Chriſt.

b Rom. iv. 4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

c Pſal. lviii. 11. Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. Iſa. lxii. 11. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward is with him, and his work before him. And xl. 10. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him.

d Rom. vi. 21. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. *v.* 23. The wages of ſin is death. Eph. v. 6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Gal. iii. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

e Gal. iii. 13, 14. Chriſt hath redeemed us from the curſe

Both theſe my juſt rewards I know,
Yet truly neither of them ſo *.

Hell can't in juſtice be my lot,
Since juſtice ſatisfaction got *f*;
Nor heav'n in juſtice be my ſhare,
Since mercy only brings me there *g*.

Yet heav'n is mine by ſolemn oath,
In juſtice and in mercy both *h*:

of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree: that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. Eph. i. 13, 14. In Chriſt alſo after that ye believed, ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. Rom. v. 21. Grace reigns through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord. And vi. 23. The gift of God is eternal life, through Jeſus Chriſt our Lord.

* *Through theſe oppoſite voices of law and goſpel.*

f Rom. iii. 25, 26. Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God; to declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

g Rom. ix. 15, 16. God ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion. So then it is not of him that willeth, nor of him that runneth; but of God that ſheweth mercy. Titus iii. 4,—7. But after that the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt: which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; that being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

h Pſal. lxxxix. 35, 36. Once have I ſworn by my holineſs, that I will not lie unto David. His ſeed ſhall endure for

And God in Chriſt is all my truſt,
Becauſe he's merciful and juſt *i*.

CONCLUSION.

HEre is the riddle, where's the man
Of judgment to expound?
For *maſters* fam'd that cannot ſcan,
In Iſra'l may be found *a*.

We juſtly thoſe in wiſdom's liſt
Eſtabliſh'd ſaints may call,
Whoſe bitter-ſweet experience bleſt
Can clearly graſp it all *b*.

ever, and his throne as the ſun before me. Heb. vi. 17, 18. Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath: that by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us. Pſalm lxxxix. 14. Juſtice and judgment are the habitation of thy throne; mercy and truth ſhall go before thy face. *v.* 16. In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted. *v.* 24. But my faithfulneſs and my mercy ſhall be with him [David my ſervant]: and in my name ſhall his horn be exalted. *v.* 28. My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

i Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren: that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people. 1 John i. 7, 8, 9. If we walk in the light, as God is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

a John iii. 10. Jeſus anſwered and ſaid unto Nicodemus, Art thou a maſter of Iſrael, and knoweſt not theſe things?

b Matth. xi. 25. At that time Jeſus anſwered and ſaid, I

Some babes in grace may mint * and mar, * *essay.*
Yet aiming right succeed *c*;
But *strangers* they in Isra'l are,
Who not at all can read *d*.

thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Chap. xiii. 11. Jesus answered and said unto his disciples, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

c 1 Cor. 1, 2. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Heb. v. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil. Chap. vi. 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, *&c.* 1 John ii. 12, 13. I write unto you, little children, because your sins are forgiven you for his name's sake.---I write unto little children, because ye have known the Father.

d 2 Cor. iv. 3, 4. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

GOSPEL SONNETS.

PART IV.

The BELIEVER's LODGING AND INN WHILE ON EARTH:

OR,

A POEM *and* PARAPHRASE *upon* Pſal. lxxxiv.

Ver. 1. *How amiable are thy tabernacles, O Lord of hoſts!*

JEHOVAH, Father, Son, and Holy Ghoſt,
Sole Monarch of the univerſal hoſt,
Whom the attendant armies ſtill revere,
Which in bright robes ſurround the higher ſphere;
Whoſe ſov'reign empire ſways the helliſh band
Of ranked legions in th' infernal land;
Who hold'ſt the earth at thy unrival'd beck.
And ſtay'ſt proud forces with a humbling check;
Ev'n thou whoſe name commands an awful dread,
Yet deigns to dwell with man in very deed;
O what refreſhment fills the dwelling-place
Of thine exuberant unbounded grace!
Which with ſweet pow'r does joy and praiſe extort.
In Zion's tents, thine ever-lov'd reſort:
Where glad'ning ſtreams of mercy from above
Make ſouls brim-full of warm ſeraphic love.
Of ſweeteſt odours all thy garments ſmells;
Thy diſmal abſence proves a thouſand hells,
But heav'ns of joy are where thine honour dwells.

Ver. 2. *My ſoul longeth, yea, even fainteth for the courts of the Lord; my heart and my fleſh crieth out for the living God.*

Therefore on thee I centre my deſire,
Which veh'mently burſts out in ardent fire.
Deprived, ah! I languiſh in my plaint,
My bones are feeble, and my ſpirits faint.

My longing ſoul pants to behold again
Thy temple fill'd with thy majeſtic train;
Thoſe palaces with heav'nly odour ſtrew'd
And regal courts, where Zion's King is view'd:
To ſee the beauty of the higheſt One,
Upon his holy mount, his lofty throne:
Whence virtue running from the living Head
Reſtores the dying, and revives the dead.
For him my heart with cries repeated ſounds,
To which my fleſh with echoes loud rebounds
For him, for him, whoſe life in death can give.
For him, for him, whoſe ſole prerogative
Is from and to eternity to live.

Ver. 3. *Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altars, O Lord of hoſts, my King and my God.*

Alas! how from thy lovely dwellings I,
Long baniſh'd, do the happy birds envy;
Which, chooſing thy high altars for their neſt,
On rafters of thy tabernacle reſt!
Here dwells the *ſparrow* of a chirping tongue,
And here the *ſwallow* lays her tender young:
Faint ſacrilege! they ſeize the ſacred ſpot,
And ſeem to glory o'er my abſent lot.
Yet ſure I have more ſpecial right to thee
Than all the brutal hoſts of earth and ſea:
That Sov'reign, at whoſe government they bow,
Is wholly mine by his eternal vow;
My King to rule my heart, and quell my foes,
My God t' extract my well from preſent woes,
And crown with endleſs glory at the cloſe.

Ver. 4. *Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee.*

O happy they that haunt thy houſe below,
And to thy royal ſanctuary flow;

Not for itſelf, but for the glorious One,
Who there inhabits his erected throne!
Others paſs by, but here their dwelling is!
O happy people crown'd with bays of bliſs!
Bleſs'd with the ſplendid luſtre of his face,
Bleſs'd with the high melodious ſound of grace,
That wakens ſouls into a ſweet amaze,
And turns their ſpirits to a harp of praiſe;
Which loudly makes the lower temple ring
With *hallelujahs* to the mighty King:
And thus they antedate the nobler ſong
Of that celeſtial and triumphant throng,
Who warble notes of praiſe eternity along.

Ver. 5. *Bleſſed is the man whoſe ſtrength is in thee:*—

What weights of bliſs their happy ſhoulders load,
Whoſe ſtrength lies treaſur'd in a potent God?
Self-drained ſouls, yet flowing to the brim,
Becauſe void in themſelves, but full in him.
Adam the firſt diſcuſs'd their ſtock of ſtrength,
The ſecond well retriv'd the ſum at length;
Who keeps 't himſelf, a ſurer hand indeed,
To give not as they liſt, but as they need.
When raging furies threaten ſudden harms,
He then extends his everlaſting arms;
When Satan drives his pointed fiery darts,
He gives them courage and undaunted hearts
To quell his deadly force with divine ſkill,
And adds new ſtrength to do their Sov'reign's will:
When ſore haraſs'd by ſome outrageous luſt,
He levelling its pow'r unto the duſt
Makes ſaints to own him worthy of their truſt.

Ver. 6. *In whoſe hearts are the ways of them, who paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.*

Such heav'n-born ſouls are not to earth confin'd,
Truth's high-way fills their elevated mind:

They, bound for Zion, preſs with forward aim,
As Iſra'ls males to old Jeruſalem.
Their holy path lies through a parched land,
Through oppoſitions numerous and grand.
Traverſing ſcorched deſarts, ragged rocks,
And Baca's wither'd vale, like thirſty flocks:
Yet with unſhaken vigour homeward go,
Not mov'd by all oppoſing harms below.
They digging wells on this Gilboa top,
The vale of Achor yields a door of hope:
For Heav'n in plenty does their labour crown,
By making ſilver ſhow'rs to trickle down;
Till empty pools imbibe a pleaſant fill,
And weary ſouls are heart'ned up the hill,
By maſſy drops of joy which down diſtill.

Ver. 7. *They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.*

Thus they, refreſhed by ſuperior aid,
Are not defatigated nor diſmay'd;
Becauſe they are, O truth of awful dread!
As potent as JEHOVAH in their Head.
Hence they ſhall travel with triumphant minds,
In ſpite of rugged paths and boiſt'rous winds.
The rougheſt ways their vigour ne'er abates,
Each new aſſault their ſtrength redintegrates.
When they through mortal blows ſeem to give o'er,
Their ſtrength by intermitting gathers more.
And thus they, with unweary'd zeal endu'd,
Still as they journey have their ſtrength renew'd
So glorious is the race, that once begun
Each one contends his fellow to outrun;
Till all uniting in a glorious band,
Before the Lamb's high throne adoring ſtand,
And harp his lofty praiſe in Zion land.

Ver. 8. *O Lord God of hoſts, hear my prayer: give ear, O God of Jacob.*

Great God of num'rous hoſts, who reigns alone
The ſole poſſeſſor of th' imperial throne;
Since mental taſtes of thy delicious grace
So ſweetly reliſh in thy holy place,
This is the ſubject of my tabled pray'r,
To have the viſion of thy glory there.
O let my cry pierce the ethereal frame,
And mercy's echo follow down the ſame.
Omniſcient Being, favour my deſire,
Hide not thy goodneſs in paternal ire:
Why, thou haſt giv'n in an eternal band
To Jacob and his ſeed thy royal hand,
And promis'd by thy ſacred Deity,
His King and covenanted God to be:
Therefore my hopes are center'd all in thee.

Ver. 9, *Behold, O God, our ſhield; and look upon the face of thine anointed.*

Omnipotent, whoſe armour none can wield,
Zion's great buckler and defenſive ſhield;
Thy pure untainted eyes cannot behold
Deformed mortals in their ſinful mold,
Unleſs their names be graved on the breaſt
Of Zion's holy conſecrated Prieſt.
When they his white and glorious garment wear,
Then ſin and guilt both wholly diſappear:
Becauſe o'erwhelmed in the crimſon flood,
And ocean of a dying Surety's blood:
They alſo, veſted with his radiant grace,
Reflect the luſtre of his holy face.
They're not themſelves now, but divinely trim,
For wholly what they are, they are in him:
And hence JEHOVAH's all-diſcerning eye
Cannot in them eſpy deformity.
Then look on him, Lord; and in him on me.

Ver. 10. *For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.*

May I poſſeſs, as thy domeſtic child,
The houſe that by JEHOVAH's name is ſtyl'd:
For royal glories deck thoſe courts of thine,
Which with majeſtic rays ſo brightly ſhine,
That ſhould my mind preſent an earth of gold,
As full of worldly joys as earth can hold:
Sweet grace ſo fills thy houſe, I'd grudge to ſpare
One moment here, for thouſand ages there.
No earthly object ſhall my love confine,
That Being which poſſeſſes all, is mine,
My ſpirit therefore rather would embrace
The meaneſt office in his holy place,
And by the threſhold of his houſe within,
Than ſit in ſplendor on a throne of ſin,
In Jeſus' courts I'd chooſe the loweſt place,
At his ſaints feet, ſo I might ſee his face.
Yea, tho' my lamp of outward peace ſhould burn
Moſt brightly, yet I would inceſſant mourn,
While in a wicked Meſech I ſojourn.

Ver. 11. *For the Lord God is a ſun and ſhield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.*

For God the Lord, whoſe courts I love to haunt,
Is ev'ry thing that empty ſouls can want;
A ſun for light, a ſhield for ſtrength; yea, more,
On earth he gives his grace, in heav'n his glore.
This radiant ſun, of life and light the ſource,
Scatters the ſhades by's circumambient courſe;
Yea, guides bemiſted ſouls with heartſome beams,
And glorioufly irradiating gleams.
This maſſy ſhield is poliſh'd bright with pow'r,
For helping weaklings in a per'lous hour.
Here's all that weary travellers would have,
A ſun to cheriſh, and a ſhield to ſave.
Grace alſo here is giv'n t' adorn the ſoul,
And yield to glory in the heav'nly pole.

All divine treaſure to the ſaint is due;
Nothing's deny'd, if truth itſelf be true.
The treaſure is ſo vaſt it can't be told;
Nothing that God can give will God withhold.
To whom he doth his ſaving grace impart,
To them he gives himſelf, his hand, his heart:
Uprightneſs too of heart and life does fall
Unto their ſhare, who having him, have all.
In them the grace he gives, he ſtill regards;
Gives holineſs, and then his gift rewards.
For to his own upright and divine brood
He's bound to grant ev'n all that's great and good,
By's own ſure word, firm oath, and ſacred blood.

Ver. 12. *O Lord of hoſts, bleſſed is the man that truſteth in thee.*

O then, JEHOVAH, God of armies ſtrong,
To whom the pow'rs of earth and heav'n belong;
How vaſtly bleſſed is the fixed man,
Who by a firm fiducial boldneſs can,
Through grace and ſtrength diſpenſed from above,
So ſweetly ſcan the height of divine love,
As to derive his comfort wholly thence,
And on this rock to found his confidence?
Whoſe faith has rear'd up for a firm abode
A ſtable building on a living God?
Who, ſpoil'd of human props both great and ſmall,
Does chooſe a triune Deity for all?
What ſcrolls of bliſs are in this *All* inroll'd,
Is too ſublime for ſeraphs to unfold.
Siſt, human wiſdom, in a deep amaze!
Let rapid floods of life his glory raiſe,
Till time be drown'd in his eternal praiſe.

A fourfold Exercise for the BELIEVER in his Lodging on Earth.

I. *The HOLY LAW;*

OR,

The Ten Commandments, Exod. xx. 3,—17.

1. NO God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath don't profane.
5. To parents render due respect.
6. All murder shun, and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee, and sland'ring spite.
10. Nor covet what's thy neighbour's right.

II. *The UNHOLY HEART, the direct opposite to God's holy and righteous law,* Rom. vii. 14.

OR,

The knowledge of sin by the law, Rom. iii. 20.

1. MY heart's to many gods a slave.
2. Of imagery an hideous cave.
3. An hoard of God dishon'ring crimes.
4. A waster base of holy times.
5. A throne of pride and self-conceit.
6. A slaughter-house of wrath and hate.
7. A cage of birds and thoughts unclean.
8. A den of thieves and frauds unseen.
9. An heap of calumnies unspent.
10. A gulf of greed and discontent.

III. *The GLORIOUS GOSPEL:*

OR,

Chriſt the end of the law for righteouſneſs, Rom. x. 4.

And the abſolute need of this remedy inferred from the premiſſes.

HENCE I conclude and clearly ſee,
There's by the law no life for me;
Which damns each ſoul to endleſs thrall,
Whoſe heart and life fulfils not all.
What ſhall I do, unleſs for bail
I from the law to grace appeal?
She reigns through Jeſus' righteouſneſs,
Which giving juſtice full redreſs,
On grace's door, this motto grav'd,
Let ſin be damn'd, and ſinners ſav'd.
O wiſdom's deep myſterious way!
Lo, at this door I'll waiting ſtay,
Till ſin and hell both paſs away.
But in this bliſs to ſhew my part,
Grant, through thy law grav'd in my heart,
My life may ſhew thy graving art.

IV. *The PRAYER of FAITH.*

Which may be conceived in the following words of a certain author.

SIM tuus in vita, tua ſunt mea funera, Chriſte:
Da, precor, imperii ſceptra tenere tui.
Cur etenim, moriens, tot vulnera ſæva tuliſti,
Si non ſum regni portio parva tui?

Cur rigido latuit tua vita incluſa ſepulchro,
Si non eſt mea mors morte fugata tua?
Ergo mihi certam præſtes, O Chriſte, ſalutem,
Meque tuo lotum ſanguine, Chriſte, juva.

Which may be thus Engliſhed:

Jeſus, I'm thine in life and death,
Oh let me conqu'ring hold thy throne,
Why ſhar'd the croſs thy vital breath,
If not to make me ſhare thy crown?

Why laid in jail of cruel grave,
If not thy death from death me free?
Then, Lord, inſure the bliſs I crave,
Seal'd with thy blood, and ſuccour me.

GOSPEL SONNETS.

PART V.

The BELIEVER'S SOLILOQUY; eſpecially in times of deſertion, temptation, affliction, &c.

SECT. I.

The deſerted believer longing for perfect freedom from ſin.

AH mournful caſe! what can afford
Contentment, when an abſent Lord
Will now his kindneſs neither prove
By ſmiles of grace, nor lines of love!

What heart can joy, what ſoul can ſing,
While winter over runs the ſpring?
I die, yet can't my death condole;
Lord, ſave a dying, drooping ſoul.

In pain, yet unconcern'd I live,
And languiſh when I ſhould believe.
Lord, if thou ceaſe to come and ſtay,
My ſoul in ſin will pine away.

In ſin, whoſe ill no tongue can tell,
To live is death, to die is hell;
O ſave, if not from thrall's arreſt,
Yet ſave me, Lord, from ſin at leaſt.

This for his merit's ſake I ſeek,
Whoſe blood and wounds do mercy ſpeak;
Who left the rank of glorious choirs,
And heav'nly flow'rs for earthly briers.

Our Samſon took an holy nap
Upon our feeble nature's lap:
He wand'ring in a pilgrim's weed,
Did taſte our griefs, to help our need.

Earth's fury did upon him light:
How black was Herod's cruel ſpite!
Who, to be ſure of murd'ring one,
Leſt he be ſpar'd did pity none!

Hell hunts the Babe a few days old,
That came to rifle Satan's fold;
All hands purſu'd him ev'n to death,
That came to ſave from ſin and wrath.

O mercy! ignorant of bounds!
Which all created thought confounds;
He ran outright a ſaving race
For them that unto death him chaſe.

O ſin! how heavy is thy weight,
That preſs'd the glorious God of might,
Till proſtrate on the freezing ground,
He ſweat his clotted blood around!

His hand the pond'rous globe does prop,
This weight ne'er made him ſweat a drop:
But when ſin's load upon him lies,
He falls and ſweats, and groans and dies.

Alas! if God ſink under ſin,
How ſhall the man that dies therein?
How deeply down, when to the load
He adds the ſlighted blood of God?

Lord, let thy fall my riſe obtain,
Thy grievous ſhame my glory gain;
Thy croſs my laſting crown procure,
Thy death my endleſs life inſure.

O ſend me down a draught of love,
Or take me hence to drink above:
Here Marah's water fills my cup,
But there all griefs are ſwallow'd up.

Love here is ſcarce a faint deſire;
But there the ſpark's a flaming fire.
Joys here are drops that paſſing flee,
But there an ever-flowing ſea.

My faith, that ſees ſo darkly here,
Will there reſign to viſion clear;
My hope, that's here a weary groan,
Will to fruition yield the throne.

Here fetters hamper freedom's wing,
But there the captive is a king:
And grace is like a bury'd ſeed,
But ſinners there are ſaints indeed.

Thy portion's here a crumb at beſt,
But there the Lamb's eternal feaſt:
My praiſe is now a ſmother'd fire,
But then I'll ſing and never tire.

Now duſky ſhadows cloud my day,
But then the ſhades will flee away:
My Lord will break the dimming glaſs,
And ſhew his glory face to face.

My num'rous foes now beat me down,
But then I'll wear the victor's crown;
Yet all the revenues I'll bring
To Zion's everlaſting King.

SECT. II.

The deſerted Believer's prayer under complaints of unbelief, darkneſs, deadneſs, and hardneſs.

WHAT means this wicked, wand'ring heart?
This trembling ague of my ſoul?
Would Jeſus but a look impart,
One look from him would make me whole.

But will he turn to me his face,
From whom he juſtly did withdraw?
To me who ſlighted all that grace
I in my paſt experience ſaw?

Lord, for thy promiſe ſake return,
Apply thy pard'ning, cleanſing blood;
Look down with pity on a worm,
With cov'nant-mercy do me good.

When thy free Sp'rit the word applies,
And kindly tells me thou art mine,
My faithleſs ſinking heart replies,
Ah, Lord! I wiſh I could be thine.

My faith's ſo 'nighted in my doubts,
I caſt the offer'd good away;
And loſe, by raiſing vain diſputes,
The wonted bleſſings of the day.

Was e'er one preſs'd with ſuch a load,
Or pierc'd with ſuch an unſeen dart:
To find at once an abſent God,
And yet, alas! a careleſs heart?

Such grief as mine, a griefleſs grief,
Did ever any mortal ſhare!
An hopeleſs hope, a lifeleſs life,
Or ſuch unwonted careleſs care?

'Tis ſad, Lord! when for night's ſolace
Nor moon nor ſtarry gleams appear:
Yet worſe, when in this diſmal caſe
My heart is harden'd from thy fear.

'Twas not becauſe no ſhow'rs did flow
Of heav'nly manna at my door;
But by my folly I'm into
A worſe condition than before.

Come, Lord, with greater pow'r; for why,
Mine, ſure, is not a common caſe:
Thou offer'ſt to unvail; yet I
Do ſcarce incline to ſee thy face.

Such languid faint deſires I feel
Within this wicked ſtupid heart:
I ſhould, I would, but that I will
I hardly dare with truth aſſert.

O to be free of that vile wrack,
That baſely keeps me from my God!
I flee from thee, Lord; bring me back
By tender love, or by thy rod.

In paths of righteouſneſs direct,
New proofs of thy remiſſion give;
Then of thy name I'll mention make
With grateful praiſes while I live.

On banks of mercy's boundleſs deep,
With ſweeter eaſe I'll ſoar and ſing,
Than kings of feather'd hoſts, that ſweep
The oozy ſhore with eaſy wing.

But if thy mind omniſcient know
I'm for this abſent bliſs unfit,
Give grace to hate my ſins, and to
Their righteous puniſhment ſubmit.

But let me ne'er thy Spirit lack,
That by his aid my pray'rs may come
Before him who can wiſely make
Ev'n diſtance lead his people home.

Deep wiſdom can my ſoul prepare
By preſent woes for abſent bliſs.
By acid griefs that now I ſhare,
He can convey the joys I miſs.

Who all from nothing's womb diſclos'd,
Can make th' amazing product ceaſe;
With him our order is confus'd,
By him confuſion brings forth peace.

Then, Lord, ne'er let me baſely ſpurn
Againſt thy ſearchleſs unknown ways;
But magnify thy work, and turn
My groans and murmurs into praiſe.

Let me ſubmiſſive, while I live,
Thy awful juſtice own with fear:
Yet penſive let me never grieve
Thy tender mercy by deſpair.

Since though by ſin I foully ſwerv'd,
And lewdly from my glory fell,
I'm chaſten'd here, and not reſerv'd,
To feel the weight of ſin in hell.

Thy high right hand's once joyful days
In my diſtreſs I'll call to mind;
And own that all thy darkeſt ways
Will clearly prove thee good and kind.

SECT. III.

The Believer wading thro' deeps of deſertion and corruption.

LORD, when thy face thou hid'ſt,
And leav'ſt me long to plore,
I faithleſs doubt of all thou didſt
And wrought'ſt for me before.

No marks of love I find,
No grains of grace, but wracks;
No track of heav'n is left behind,
No groan, no ſmoking flax.

But ſay, if all the guſts
And grains of love be ſpent,
Say, *Farewel Chriſt, and welcome luſts!*
Stop, ſtop; I melt, I faint.

Lord, yet thou haſt my heart,
This bargain black I hate;
I dare not, cannot, will not part
With thee at ſuch a rate.

Once like a father good,
Thou didſt with grace perfume;
Waſt thou a father to conclude
With dreadful judge's doom?

Confirm thy former deed,
Reform what is defil'd;
I was, I am, I'll ſtill abide
Thy choice, thy charge, thy child.

Love-ſeals thou didſt impart,
Lock'd up in mind I have;
Hell cannot raſe out of my heart
What Heav'n did there ingrave.

Thou once didſt make me whole
By thy almighty hand:
Thou mad'ſt me vow and gift my ſoul;
Both vow and gift ſhall ſtand.

But, ſince my folly groſs
My joyful cup did ſpill,
Make me the captive of thy croſs,
Submiſſive to thy will.

Self in myſelf I hate,
That's matter of my groan;
Nor can I rid me from the mate
That cauſes me to moan.

O frail unconſtant fleſh!
Soon trapt in ev'ry gin;
Soon turn'd, o'erturn'd, and ſo afreſh
Plung'd in the gulph of ſin,

Shall I be ſlave to ſin,
My Lord's moſt bloody foe!
Feel its pow'rful ſway within,
How long ſhall it be ſo?

How long, Lord, ſhall I ſtay?
How long in Meſech here?
Diſhon'ring thee from day to day,
Whoſe name's to me ſo dear?

While ſin, Lord, breeds my grief,
And makes me ſadly pine;
With blinks of grace, O grant relief,
Till beams of glory ſhine.

SECT IV.

Complaint of ſin, ſorrow, and want of love.

IF black doom by deſert ſhould go,
Then, Lord, my due deſert is death;
Which robs from ſouls immortal joy,
And from their bodies mortal breath.

But in ſo great a Saviour,
Can e'er ſo baſe a worm's annoy
Add any glory to thy pow'r,
Or any gladneſs to thy joy?

Thou juſtly mayſt me doom to death,
And everlaſting flames of fire;
But on a wretch to pour thy wrath
Can never ſure be worth thine ire.

Since Jeſus the atonement was,
Let tender mercy me releaſe;
Let him be umpire of my cauſe,
And paſs the gladſome doom of peace.

Let grace forgive, and love forget
My baſe, my vile apoſtaſy;
And temper thy deſerved hate
With love and mercy toward me.

The ruffling winds and raging blaſts
Hold me in conſtant cruel chace;
They break my anchors, ſails, and maſts,
Allowing no repoſing place.

The boiſt'rous ſeas with ſwelling floods,
On ev'ry ſide againſt me fight.
Heav'n, overcaſt with ſtormy clouds,
Dims all the planet's guiding light.

The helliſh furies lie in wait,
To win my ſoul into their pow'r;
To make me bite at ev'ry bait,
And thus my killing bane devour.

I lie inchain'd in ſin and thrall,
Next border unto black deſpair;
Till grace reſtore, and of my fall
The doleful ruins all repair.

My hov'ring thoughts would flee to glore,
And neſtle ſafe above the ſky;
Fain would my tumbling ſhip aſhore
At that ſure anchor quiet lie.

But mounting thoughts are haled down
With heavy poiſe of corrupt load;
And bluſt'ring ſtorms deny with frown
An harbour of ſecure abode.

To drown the weight that wakes the blaſt,
Thy ſin-ſubduing grace afford;
The ſtorm might ceaſe, could I but caſt
This troublous Jonah over-board.

Baſe fleſh, with fleſhly pleaſures gain'd,
Sweet grace's kindly ſuit declines;
When mercy courts me for its friend,
Anon my ſordid fleſh repines.

Soar up, my ſoul, to Tabor hill,
Caſt off this lothſome preſſing load;
Long is the date of thine exile,
While abſent from the Lord, thy God.

Dote not on earthly weeds and toys,
Which do not, cannot ſuit thy taſte:
The flow'rs of everlaſting joys
Grow up apace for thy repaſt.

Sith that the glorious God above
In Jesus bears a love to thee;
How base, how brutish is thy love
Of any being less than he?

Who for thy love did chuse thy grief,
Content in love to live and die:
Who lov'd thy love more than his life,
And with his life thy love did buy.

Since then the God of richest love
With thy poor love enamour'd is;
How high a crime will thee reprove
If not enamour'd deep with his?

Since on the verdant field of grace
His love does thine so hot pursue:
Let love meet love with chaste embrace,
Thy mite a thousand-fold is due.

Rise love, thou early heav'n and sing,
Young little dawn of endless day:
I'll on thy mounting fiery wing
In joyful raptures melt away.

SECT. V.

The deserted Soul's prayer for the Lord's gracious and sin-subduing presence.

KIND Jesus, come in love to me,
And make no longer stay;
Or else receive my soul to thee,
That breathes to be away.

A Lazar at thy gate I lie,
As well it me becomes,
For childrens bread asham'd to cry;
O grant a dog the crumbs.

My wounds and rags my need proclaim,
Thy needful help insure:
My wounds bear witness that I'm lame,
My rags that I am poor.

Thou many at thy door doſt feed
With mercy when diſtreſt;
O wilt thou not ſhew an alms-deed
To me among the reſt?

None elſe can give my ſoul relief,
None elſe can eaſe my moan,
But he whoſe abſence is my grief:
All other joys be gone.

How can I ceaſe from ſad complaint,
How can I be at reſt?
My mind can never be content
To want my noble gueſt.

Drop down, mine eyes, and never tire,
Ceaſe not on any terms,
Until I have my heart's deſire,
My Lord within mine arms.

My heart, my hand, my ſpirits fail,
When hiding off he goes;
My fleſh, my foes, my luſts prevail,
And work my daily woes.

When ſhall I ſee that glorious ſight?
Will all my ſins deſtroy?
That Lord of love, that lamp of light,
Will baniſh all annoy?

O could I but from ſinning ceaſe,
And wait on Piſgah's hill,
Until I ſee him face to face,
Then ſhould my ſoul be ſtill.

But ſince corruption cleaves to me
While I in Kedar dwell;
O give me leave to long for thee,
For abſence is a hell.

Thy glory ſhould be dear to me,
Who me ſo dear haſt bought:
O ſave from rend'ring ill to thee
For good which thou haſt wrought.

With fear I crave, with hope I cry,
Oh promis'd favour send;
Be thou thyself, though chang'ling I
Ungratefully offend.

Out of thy way remove the lets,
Cleanse this polluted den;
Tender my suits, cancel my debts:
Sweet Jesus, say, Amen.

SECT. VI.

The Song of Heaven desired by Saints on Earth.

AURORA vails her rosy face
When brighter Phœbus takes her place;
So glad will grace resign her room
To glory in the heav'nly home.

Happy the company that's gone
From cross to crown, from thrall to throne;
How loud they sing upon the shore,
To which they sail'd in heart before!

Blest'd are the dead, yea, saith the word,
That die in Christ the living Lord,
And on the other side of death
Thus joyful spend their praising breath:

"Death from all death has set us free,
"And will our gain for ever be;
"Death loos'd the massy chains of wo,
"To let the mournful captives go.

"Death is to us a sweet repose;
"The bud was op'd to shew the rose;
"The cage was broke to let us fly,
"And build our happy nest on high.

"Lo, here we do triumphant reign,
"And joyful sing in lofty strain:
"Lo, here we rest, and love to be,
"Enjoying more than faith could see.

" The thouſandth part we now behold,
" By mortal tongues was never told;
" We got a taſte, but now above
" We forage in the fields of love.

" Faith once ſtole down a diſtant kiſs,
" Now love cleaves to the cheek of bliſs:
" Beyond the fears of more miſhap
" We gladly reſt in glory's lap.

" Earth was to us a ſeat of war,
" In thrones of triumph now we are.
" We long'd to ſee our Jeſus dear,
" And ſought him there, but find him here.

" We walk in white without annoy,
" In glorious gallaries of joy:
" And crown'd with everlaſting bays,
" We rival Cherubs in their praiſe.

" No longer we complain of wants,
" We ſee the glorious King of ſaints,
" Amidſt his joyful hoſts around,
" With all the divine glory crown'd.

" We ſee him at his table head
" With living water, living bread,
" His cheerful gueſts inceſſant load
" With all the plenitude of God.

" We ſee the holy flaming fires,
" Cherubic and ſeraphic choires;
" And gladly join with thoſe on high,
" To warble praiſe eternally.

" Glory to God that here we came,
" And glory to the glorious Lamb.
" Our light, our life, our joy our all
" Is in our arms, and ever ſhall.

" Our Lord is ours, and we are his;
" Yea, now we ſee him as he is:
" And hence we like unto him are,
" And full his glorious image ſhare.

" No darkneſs now, no diſmal night,
" No vapour intercepts the light;
" We ſee for ever face to face,
" The higheſt Prince in higheſt place.
" This, this does heav'n enough afford,
" We are for ever with the Lord:
" We want no more, for all is giv'n;
" His preſence is the heart of heav'n."

While thus I laid my liſt'ning ear
Cloſe to the door of heav'n to hear;
And then the ſacred page did view,
Which told me all I heard was true;

Yet ſhew'd me that the heav'nly ſong
Surpaſſes ev'ry mortal tongue,
With ſuch unutterable ſtrains
As none in fett'ring fleſh attains:

Then ſaid I, " O to mount away,
" And leave this clog of heavy clay!
" Let wings of time more haſty fly,
" That I may join the ſongs on high."

GOSPEL SONNETS.

PART VI.

THE BELIEVER'S PRINCIPLES,

CONCERNING

1. CREATION and REDEMPTION.
2. LAW and GOSPEL.
3. JUSTIFICATION and SANCTIFICATION.
4. FAITH and SENSE.
5. HEAVEN and EARTH.

CHAP. I.

The BELIEVER'S PRINCIPLES concerning Creation and Redemption; or, some of the first Principles of the Oracles of GOD.

SECT. I.

Of CREATION.

The first chapter of Genesis compendised; or, the first seven days work, from the following Latin lines, Englished.

PRIMA dies cœlum, & terram, lucemque, creavit.
Altera distendit spatium, discrimen aquarum.
Tertia secernens undas, dat gramina terris.
Quarta creat solem & lunam, cœlestiaque astra.
Quinta dedit pisces, eadem genus omne volantum.
Sexta tulit pecudes, hominem quoque quem Deus ipse
Condidit; inde operis requies lux septima fulsit.

In Engliſh thus:

1. The firſt day heav'n, earth, light, JEHOVAH ſent.
2. The next, a water-ſund'ring firmament.
3. The third made dry land ſpring with flow'ry pride.
4. The fourth ſet up bright lamps times to divide.
5. The fifth brought ſwimming fiſh and flying fowl.
6. The ſixth, earth's herds, and man to bear the rule.
7. The ſeventh brought forth no more, yet brought the beſt,
   The lab'ring creature's and Creator's reſt.

Or thus:

The firſt day, at JEHOVAH's word,
Did heav'n, and earth, and light afford.

The next, a firmament ſo wide
As might the water's courſe divide.

The third, ſevering land from ſeas,
Made earth produce herbs, graſs, and trees.

The fourth, ſun, moon, and ſtars of light,
Set up to rule the day and night.

The fifth made fiſh in deeps to move,
And fowls to fly in air above.

The ſixth all earthly beaſts did bring,
And man to be the creature's king.

The ſeventh, of all theſe days the beſt,
Was made for God and man to *reſt*.

Redemption-work doth bring again
The firſt of theſe to be the main.

Fetching *new heav'ns* and *earth* in ſight,
And immortality to light.

Since then the *firſt* is now the *beſt*,
Keep well this pledge of endleſs *reſt*.

The Sum of CREATION.

All things from nothing to their Sov'reign Lord
Obedient roſe at his commanding word.
Fair in his eye the whole creation ſtood;
He ſaw the building and pronounc'd it good.

And now each work (while nature's fabric ſtands)
Loud for its wiſe and mighty Lord demands
A rent of praiſe, a loud and lofty ſong,
From ev'ry rational beholder's tongue.

SECT. II.

Of REDEMPTION.

The myſtery of the Redeemer's incarnation; or, God manifeſted in the fleſh, 1 Tim. iii. 16. John i. 14.

WHAT though the waters, ſtruck with dread,
Riſe up and form a pyramid?
Though floods ſhould guſh from rocks and ſtones,
Or living ſouls from wither'd bones?

To hear of an *incarnate* God,
Is yet moſt wonderful and odd;
Or to behold how God moſt high
Could in our nature *breathe* and *die*.

What though the bright angelic forms
Degraded were to crawling worms?
Theſe creatures were but creatures ſtill,
Transform'd at their Creator's will.

Though creatures change a thouſand ways,
It cannot ſuch amazement raiſe,
Nor ſuch a ſcene as this diſplay,
Th' *eternal Word a piece of clay*.

God-man a ſtrange contexture fix'd,
Yet not confuſed nor commix'd;
Yet ſtill a myſtery great and freſh,
A *Spirit* infinite made *fleſh*.

What though when *nothing* heard his call,
Nothing obey'd and brought forth *all?*
What though he nothing's brood maintain,
Or all annihilate again?

Let nothing into being paſs,
Or back again to what it was?
But, lo! the God of *beings* here,
As turn'd to *nothing* doth appear.

All heav'n's aſtoniſh'd at his form,
The mighty God became a worm.
Down Arian pride to him ſhall bow,
He's Jeſus and JEHOVAH too.

The Sum of REDEMPTION.

With haughty mind to *Godhead* man aſpir'd,
With loving mind our *manhood* God deſir'd:
Man was by *pride* from place of pleaſure chas'd,
God man by *love* in greater pleaſure plac'd.
Man ſeeking to *aſcend* procur'd our fall,
God yielding to *deſcend* remov'd our thrall:
The Judge was caſt, the guilty to acquit,
The Sun defac'd to lend the ſhades the light.

SECT. III.

The REDEEMER's WORK.

OR,

CHRIST all in all, and our complete *Redemption.*

A Goſpel-Catechiſm *for young Chriſtians.*

Queſtion.

KIND teacher, may I come to learn
In this abrupt addreſs,
By framing queſtions that concern
My endleſs happineſs?

Anſwer.

Yea, child; but if you'd learn to run
The great ſalvation-race,
Know that the name of Chriſt alone
Can anſwer ev'ry caſe.

Q. By ſin my God and all is loſt,
O where may God be found?
A. In Chriſt; for ſo the Holy Ghoſt
Shews by the joyful ſound.

Q. But how will God with ſinful me
Again be reconcil'd?
A. In Chriſt, in whom his grace to thee
And favour is reveal'd.

Q. O how ſhall I a ſharer prove,
And ſee his glorious grace?
A. In Chriſt, the image of his love,
And brightneſs of his face.

Q. Where ſhall I ſeek all divine ſtore,
And without fail obtain?
A. In Chriſt, in whom for evermore
His fulneſs does remain.

Q. But how ſhall I eſcape and flee
Th' avenging *wrath* of God?
A. In Chriſt, who bore upon the tree
That whole amazing load.

Q. Alas! I'm daily apt to ſtray,
How ſhall I heav'nward make?
A. Through Chriſt the *conſecrated way*,
Deſign'd for thee to take.

Q. Ah! where's my title, right, or claim
To that eternal bliſs?
A. In Chriſt alone, that glorious name,
The Lord our righteouſneſs.

Q. But who unfit can enter there,
Or with ſuch naſty feet?
A. Chriſt by his blood preſents thee *fair*,
His Spirit makes thee *meet*.

Q. But may'nt my ſpirit weak as graſs,
Fail ere it reach the length?
A. Jeſus the Lord thy righteouſneſs
Will be the Lord thy *ſtrength*.

Q. Mayn't helliſh hoſts, and wicked foes,
Sore by the way moleſt?
A. Chriſt is a friend to bridle thoſe,
And give the weary *reſt*.

Q. Mayn't *guilty* conſcience loudly brand,
And all my comfort chaſe?
A. Chriſt with a pardon in his hand
Can ſhew his ſmiling face.

Q. But how can divine mercy vent,
Where ſins are great and throng?
A. Chriſt is the channel with deſcent
That mercy runs along.

Q. But may not *juſtice* interpoſe,
And ſtand in mercy's way?
A. Jeſus did all the debt thou owes
To divine juſtice pay.

Q. Where ſhall mine eyes the pardon ſpy,
Unto my ſaving good?
A. In Chriſt's free *promiſe* ſee it lie,
In his atoning blood.

Q. What ground have I to truſt and ſay,
The promiſe is not vain?
A. In Chriſt the promiſes are *Yea*,
In him they are *Amen*.

Q. But where is Chriſt himſelf, O where
With promiſes ſo ſweet?
A. Chriſt's in the promiſes, and there
Thy faith and he may meet.

Q. Is Chriſt in them, and they in Chriſt?
How ſhall I this deſcry?
A. His blood and Spirit therein liſt
To ſeal and to apply.

Q. 'Gainſt legal fiery threats of wrath,
Pray, what defence is beſt?
A. Chriſt's full obedience ey'd by faith;
There ſhould the guilty reſt.

Q. But how ſhall *faith* be had? Alas!
I find I can't believe.
A. Chriſt is the author of that grace,
And faith is his to give.

Q. Ah! when may faithleſs I expect
He'll ſuch a bliſs bequeath?
A. He will of unbelief convict,
And pave the way for faith.

Q. *Repentance* muſt attend, but whence
Shall I this grace receive?
A. Chriſt is exalted as a prince
All needful grace to give.

Q. How can ſo vile a lump of duſt
Heart-holineſs expect?
A. Chriſt by his holy Spirit muſt
This gradual change effect.

Q. How ſhall I do the *works* aright,
I'm daily bound unto?
A. Chriſt in thee, by his Spirit's might
Works both to *will* and *do*.

Q. How ſhall my *maladies* be heal'd,
So ſore moleſting me?
A. Chriſt is the great phyſician ſeal'd,
The Lord that healeth thee.

Q. By *prayer* I ought to ſeek his face,
This courſe how ſhall I drive?
A. 'Tis Chriſt alone that has the grace
And ſp'rit of pray'r to give.

Q. *Salvation-work* is great and high,
Alas! what ſhall I do?
A. Chriſt as the *Alpha* hereof eye,
And the *Omega* too.

Q. What pillar then is moſt ſecure
To build my *hope* upon?
A. Chriſt only the *foundation ſure*,
The living corner-ſtone.

Q. When I'm with black *pollution* ſtain'd,
How ſhall I cleanſed be?
A. Chriſt is a *fountain* for that end
Set open wide for thee.

Q. What ſhall I do, when *plagues* abound,
With *ſorrows*, griefs, and fears?
A. Chriſt has a *balſam* for thy wounds,
A *bottle* for thy tears.

Q. But is there any help for one
That *utterly* is loſt?
A. Chriſt ſaves from ſin, and he alone,
Ev'n to the *uttermoſt*.

Q. But where ſhall I be ſafe at laſt
From *hell* and endleſs death?
A. Chriſt is a *refuge* from the blaſt
Of everlaſting wrath.

Q. But mayn't ev'n natural death to me
Become a dreadful thing?
A. Chriſt by his death and love to thee
Did ev'ry death unſting.

Q. Why, Sir, is Chriſt the whole you ſay?
No anſwer elſe I find.
A. Becauſe, were Chriſt our all away,
There's nothing left behind.

Q. How can he anſwer ev'ry caſe
And help in ev'ry thrall?
A. Becauſe he is the Lord of grace,
JEHOVAH all in all.

Q. How is he preſent to ſupply,
And to relieve us thus?
A. Becauſe his glorious name is nigh,
IMMANUEL, God with us.

Q. Has he alone all pow'r to ſave,
Is nothing left to man?
A. Yea, without Chriſt we nothing have,
Without him nothing can.

Q. Mayn't ſome from hence take latitude
And room their luſts to pleaſe?
If Chriſt do all, then very good,
Let us take carnal eaſe.

A. Chriſt will in flaming vengeance come,
With fury in his face,
To damn his foes that dare preſume,
And thus abuſe his grace.

SECT. IV.

Faith *and* Works *both excluded from the matter of justification before God, that redemption may appear to be only in Christ.*

WHO dare an holy God addreſs,
With an unholy righteouſneſs?
Who can endure his awful probe,
Without perfection for their robe?

None could his great tribunal face,
Were faith itſelf their faireſt dreſs:
Faith takes the robe, but never brags
Itſelf has ought but filthy rags.

Faith claims no ſhare and works far leſs,
In juſtice pleaſing righteouſneſs;
The ſervant were to be abhorr'd,
Would claim the glory of his lord.

Blaſphemous unbelief may claim
The praiſes of the worthy Lamb:
But faith diſclaiming all its beſt,
Not on itſelf, but Chriſt, will reſt.

I'm ſav'd and juſtify'd by faith,
Which yet no ſaving value hath;
Nor e'er pretends to ſave from thrall,
But in its object has its all.

'Tis Chriſt alone ſaves guilty me,
And makes my right to life ſo free,
That in himſelf it ſtands alone:
Faith takes the right, but gives me none.

I dare not act with this intent,
For acts of mine to draw the rent;
Nor do good works with this deſign,
To win the crown by works of mine.

I'd thus the promis'd grace forſake,
Nor Jeſus for my Saviour take;
Yea, thus would dreadfully preſume,
And work mine own eternal doom.

Preſumption cannot riſe more high,
I'd make the truth of God a lie,
The God of truth a liar too;
What more miſchief could Satan do?

Why, I'd diſcredit God's record
Concerning Jeſus Chriſt the Lord,
His glorious and eternal Son,
Whoſe blood has life eternal won.

In him, ſays God, this life I give,
In him ſhall therefore men believe,
My gift embracing in their arms:
None ſhall be ſav'd on other terms.

Vain man muſt ſtoop and freely take,
Or elſe embrace a burning lake:
Proud nature muſt ſubmit to grace,
And to the divine righteouſneſs.

In vain on works our hope is built,
Our actions nothing are but guilt:
The beſt obedience of our own
Dare not appear before his throne.

What finite worm can bear the load,
The fury of an angry God?
What mortal vigour can withſtand
The vengeance of his lifted hand?

The law can never ſave us now,
To damn is all that it can do.
Heav'n caſts all righteouſneſs of ours;
The law of works is out of doors.

No merit, money, more or leſs,
Can buy the gift of righteouſneſs.
O may I take what heav'n does give:
JEHOVAH help me to believe;

And in that righteouſneſs to truſt
Which only makes a ſinner juſt.
And then, the truth of faith to prove,
Lord, make my faith to work by love.

CHAP. II.

The BELIEVER'S PRINCIPLES concerning the Law and Goſpel;

PARTICULARLY,

1. *The Myſtery*
2. *The Difference*
3. *The Harmony*
4. *The Place and Station*

} *of* LAW *and* GOSPEL.

SECT. I.

The Myſtery of Law *and* Goſpel.

THOUGH law-commands and goſpel-grace
Agree in mutual joint embrace *a*;
Yet law and goſpel in a ſhock
Can never draw an equal yoke *b*.

The law of works, the law of grace,
Can't ſtand together in one place;
The brighter ſcene deſtroys the dark,
As Dagon fell before the ark *c*.

a Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law. Gal. iii. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

b Pſal. cxxx. 3, 4. If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand? But there is forgiveneſs with thee; that thou mayeſt be feared. *v.* 7, 8. Let Iſrael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he ſhall redeem Iſrael from all his iniquities. And cxliii. 2. O Lord, enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. *v.* 8. Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee.

c Rom. vi. 14, 15. Sin ſhall not have dominion over you: for ye are not under the law, but under grace. What then?

They harmonize like marry'd pairs *d*,
Yet are at odds, and keep not ſquares *e*:
As *mercy* ſtands from *merit* far,
The *letter* and the *ſpirit* jar *f*.

The law does goſpel-comforts harm,
The goſpel breaks the legal arm *g*;

ſhall we ſin, becauſe we are not under the law, but under grace? God forbid. Chap. vii. 4, 5, 6. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt: that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. 2 Cor. iii. 7,—10. But if the miniſtration of death written and ingraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit, be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

d Gal. iii. 24. Wherefore the law was our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith.

e Rom. xi. 6. And if [election be] by grace, then is it no more of works: otherwiſe grace is no more grace. But if it be of works, then is it no more grace: otherwiſe work is no more work.

f 2 Cor. iii. 6. The letter killeth, but the ſpirit giveth life.

g Heb. ii. 15. And deliver them who through fear of death were all their lifetime ſubject to bondage. Phil. iii. 7, 8, 9. But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and

Yet both exalt each other's horn,
And garlands brings their heads t' adorn *h*.

I through the law am dead to it,
To legal works and self-conceit *i*;
Yet, lo! through gospel-grace I live,
And to the law due honour give *k*.

The law great room for boasting makes,
But grace my pride and boasting breaks *l*;
Yet all my boasts the law does kill *m*,
And grace makes room to boast my fill *n*.

be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

h Gal. ii. 19. For I through the law am dead to the law, that I might live unto God.

i Rom. vii. 6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. *v.* 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

k Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. And x. 4. Christ is the end of the law for righteousness to every one that believeth.

l Rom. iii. 27. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

m Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

n 1 Cor. i. 29, 30, 31. That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

The goſpel makes me keep the law *o*,
Yet from its painful ſervice draw *p*;
It does all law-demands fulfil *q*,
Yet makes them wholly void and null *r*.

The goſpel gives me no command *ſ*,
Yet by obeying it I ſtand *s*,
To ſtrict obedience though it call *t*,
Does bind to none, but promiſe all *u*.

o Titus ii. 11, 12. For the grace of God that bringeth ſalvation hath appeared to all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.

p Gal. v. 1. Stand faſt, therefore, in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

q Rom. viii. 3, 4. For what the law could not do, in that it was weak through the fleſh, God *did*, ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

r Rom. vi. 14. Sin ſhall not have dominion over you; for ye are not under the law, but under grace. Gal. iv. 4, 5. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law.

ſ Gal. iii. 8. And the ſcripture foreſeeing that God would juſtify the Heathen through faith, preached before the goſpel unto Abraham, ſaying, in thee ſhall all nations be bleſſed.

s Mark xvi. 16. He that believeth and is baptized, ſhall be ſaved.

t 2 Theſſ. i. 7, 8. The Lord Jeſus ſhall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

u John iii. 17. God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved. And xii. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world. Heb. viii. 10, 11, 12. For this is the covenant that I will make with the houſe of Iſrael

The law does ſtrict *commandment* give,
That I the goſpel-news believe *v*;
But yet it *teaches* no ſuch thing,
Nor e'er could goſpel-tidings bring *w*.

When I the goſpel-truth believe,
Obedience to the law I give *x*,
And when I don't the law * obſerve,
I from the goſpel-method ſwerve *y*.

Yet, if I do the law † obey,
I am not in the goſpel-way *z*,
Which does to new obedience draw *a*,
Yet is the goſpel no new law *b*.

after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

v John iii. 18. He that believeth on him, is not condemned; but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

w Rom. x. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them. And iii. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

x John iii. 18. He that believeth on him, is not condemned.

* Viz. *As it is a rule.*

y Titus ii. 11, 12. *See letter* o *forecited.*

† Viz. *As it is a covenant.*

z Gal. v. 3, 4. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

a Rom. xvi. 25, 26.—The myſtery which was kept ſecret ſince the world began,———now is made manifeſt, and by

As precepts to the law belong,
Yet in the goſpel field are throng *c*.
Curs'd ev'ry goſpel-ſlighter is *d*,
Yet all its office is to *bleſs e*.

It from the law has power to *kill f*,
Yet *ſaving* does its pow'r fulfil *g*:

the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

b Gal. iii. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

c Matth. v. 17,—48. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. For verily I ſay unto you, Till heaven and earth paſs, one jot or one title ſhall in no wiſe paſs from the law, till all be fulfilled, &c. Pſalm cxix. 96. I have ſeen an end of all perfection; but thy commandment is exceeding broad.

d Heb. x. 26,—29. For if we ſin wilfully after that we have received the knowledge of the truth, their remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgement and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes' law, died without mercy, under two or three witneſſes: of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace. Chap. xii. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.

e Rom. xv. 29. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt. Acts iii. 26. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

f John iii. 18.—He that believeth not, is condemned al-

No favour but of *life* it hath *h*,
Yet moſt the favour is of *death i*.

Weakneſs perfection doth exclude,
The law is perfect, juſt, and good *k*:
Yet can it nothing *perfect* make,
But all the *comers to it* break *l*.

Strength to the goſpel does belong,
Mighty through God it is, and ſtrong *m*:
It to the law does ſtrength emit,
Yet 'tis the law gives ſtrength to it.

ready, becauſe he hath not believed in the name of the only begotten Son of God. Mark xvi. 16.—He that believeth not, ſhall be damned. Heb. ii. 3. How ſhall we eſcape, if we neglect ſo great ſalvation?

g Eph. i. 13. In Chriſt ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation. 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

h Phil. ii. 16. Holding forth the word of life, *&c.* 2 Tim. i. 1. Paul an apoſtle of Jeſus Chriſt, by the will of God according to the promiſe of life, which is in Chriſt Jeſus. *v.* 10.—Our Saviour Jeſus Chriſt—hath aboliſhed death, and hath brought life and immortality to light through the goſpel.

i 2 Cor. ii. 16. To the one we are the ſavour of death unto death, *&c.*

k Pſalm cxix. 96. I have ſeen an end of all perfection: but thy commandment is exceeding broad. Rom. vii. 12. Wherefore the law is holy; and the commandment holy, and juſt, and good. Heb. vii. 19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

l Heb. vii. 19. *See letter k.* Chap. i. 1. For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.

m Rom. i. 16. For I am not aſhamed of the goſpel of

The goſpel gives the law, I ſee,
Sufficient ſtrength to juſtify *n*;
Yet may I ſay, in truth it is
The law that gives the goſpel this *o*:

For as the law no ſinner clears,
But who the goſpel-garment wears;
So none are juſtify'd by grace,
Unleſs the law-demand have place *p*.

Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek. 2 Cor. x. 4, 5. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds: caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.

n Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *v.* 3, 4. For what the law could not do, in that it was weak through the fleſh, God *did*, ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

o Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law. Chap. x. 4. For Chriſt is the end of the law for righteouſneſs to every one that believeth.

p Rom. iii. 19,—22. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. Chap. v. 19.—By the

Again the law, which yet ſeems worſe,
Gives goſpel-news condemning force *q*;
Yet they are news that never can,
Nor never will condemn a man *r*.

Dread threat'nings to the law pertain *s*,
Not to the goſpel's golden chain *t*:
Yet all law-threats and Sinai's ire
To goſpel-grace are walls of fire *u*.

The righteous law aſſoileth none
Of Adam's guilty race, ſave one *v*;

obedience of one ſhall many be made righteous. *v*. 21.—Grace reigns through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

q John iii. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

r Luke ii. 10, 11. And the angel ſaid unto them [the ſhepherds], Fear not: for behold I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord. John iii. 17. For God ſent not his Son into the world to condemn the world; but that the world thro' him might be ſaved. Chap. xii. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world.

s Gal. iii. 10. For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

t Acts xiii. 26. Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

u Mark xvi. 16.—He that believeth not, ſhall be damned. Heb. ii. 3. How ſhall we eſcape, if we neglect ſo great ſalvation? Chap. x. 26,—29. *See letter* d *forecited.*

v Rom. v. 19. For as by one man's diſobedience many

Who being guilty, for this cauſe
By God's juſt law condemned was *w*.
Yet free of guilt it did him ſee;
Hence fully clear'd, and ſet him free *x*.
Yet, had not guilt his ſoul involv'd,
By law he could not been abſolv'd *y*.

But he withal condemn'd and ſpoil'd
The law of works, which him aſſoil'd *z*:

were made ſinners: ſo by the obedience of one ſhall many be made righteous. John xvii. 4. I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

w Iſa. liii. 6.—The Lord hath laid on him the iniquity of us all. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

x Heb. vii. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens. Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. 1 Tim. iii. 16. And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Rom. ii. 13. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified. Iſa. l. 8. He is near that juſtifieth me, who will contend with me? let us ſtand together: who is mine adverſary? let him come near to me.

y 2 Cor. v. 21. God hath made Chriſt to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. 1 Pet. iii. 18. Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickened by the Spirit.

z Col. ii. 14, 15. Blotting out the hand-writing of ordi-

And now the law is (in theſe views)
The marrow of the goſpel news *a*.

The law can juſtify no man
That is a ſinner *b*, yet it can
Thus favour ſinful men, and free
The chief of ſinners, guilty me *c*.

The goſpel too acquitteth none
That have not put perfection on *d*,

nances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs: and having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it. Rom. viii. 3. For what the law could not do, in that it was weak through the fleſh, God *did*, ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.

a Rom. x. 4. For Chriſt is the end of the law for righteouſneſs, to every one that believeth. Iſa. xlv. 24. Surely, ſhall one ſay, In the Lord have I righteouſneſs and ſtrength. Jer. xxiii. 6. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

b Rom. iii 19, 20. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.

c The law of works as fulfilled by Chriſt, can and does ſo, Rom. viii. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit. *v.* 33, 34. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

d Rom. iii. 21, 22. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law

And yet it cleareth none (I grant)
But thoſe who all perfection want *e*.

Thoſe that with goſpel-clearance meet,
Muſt by the law be found complete *f*;
Yet never could (again I grant)
The goſpel juſtify a ſaint *g*.

All perfect perſons it controls *h*,
And juſtifies ungodly ſouls *i*;

and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe, for there is no difference.

e *Rom.* iv. 5. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

f 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption. Col. ii. 10. And ye are complete in him, which is the head of all principality and power.

g Matth. ix. 13.—I am not come to call the righteous, but ſinners to repentance. *Rom.* iii. 10. There is none righteous, no not one. Chap. ix. 30, 31, 32. What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith: but Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore, becauſe they ſought it not by faith, but as it were by the works of the law. Chap. x. 3. Iſrael being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God. 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

h Matth. xxi. 31. Jeſus ſaith unto them [the Phariſees], Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you. Luke xviii. 9,—14. And Jeſus ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one

Yet ſtill no man its grace partakes,
But whom it truly godly makes *k*.

a Phariſee, and the other a publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted. *v.* 21, 22. And he [the ruler] ſaid, All theſe have I kept from my youth up. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven; and come, follow me.

i Rom. iv. 5, 6. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

k Titus ii. 11,—14. The grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God even our Saviour Jeſus Chriſt: who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. Chap. iii. 4, 5. After that the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. *v.* 8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.

The law withſtands the goſpel path *l*,
Which yet its approbation hath *m*;
The goſpel thwarts the legal way *n*,
Yet will approve the law for ay *o*.

Hence though the goſpel's comely frame
Doth openly the law condemn *p*:

l 1 Cor. xv. 56.—The ſtrength of ſin is the law. Rom. vi. 14. Sin ſhall not have dominion over you: for ye are not under the law, but under grace. Chap. x. 3. Iſrael being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

m Iſa. xlii. 21. The Lord is well pleaſed for his righteouſneſs ſake, he will magnify the law, and make it honourable. Matth. iii. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

n Rom. ix. 31, 32, 33. But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling-ſtone; as it is written, Behold, I lay in Zion a ſtumbling-ſtone, and rock of offence; and whoſoever believeth on him ſhall not be aſhamed.

o Rom. vii. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. *v.* 10. And the commandment which was ordained to life, I found to be unto death. *v.* 12. Wherefore the law is holy; and the commandment holy, and juſt, and good.

p Rom. v. 5,—9. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them. But the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt down from above): or, Who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead). But what ſaith it? The word

Yet they are blind, who never ſaw
The goſpel juſtify the law *q*.

Thus goſpel-grace, and law-commands,
Both bind and looſe each other's hands:
They can't agree on any terms *r*,
Yet hug each other in their arms *ſ*.

Thoſe that divide them cannot be
The friends of truth and verity *ſ*;

is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

q Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

r Gal. iv. 21,—26. Tell me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the fleſh: but he of the free-woman was by promiſe. Which things are an allegory; for thoſe are the two covenants; the one from the mount Sinai, which geneth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free, which is the mother of us all.

ſ Pſalm lxxxiv. 10. Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

ſ Matth. xiii. 23. Wo unto you, Scribes and Phariſees, hypocrites; for ye pay tithe of mint, and anniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone. Rom. ii. 23. Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? *v.* 25, 26. For circumciſion verily profiteth, if thou keep the law; but if thou be a breaker

Yet thoſe that dare confound the two,
Deſtroy them both, and gender wo *t*.

This paradox none can decipher,
That plow not with the goſpel-heifer.

SECT. II.

The difference betwixt the Law *and the* Goſpel.

THE law, ſuppoſing I have *all*,
Does ever for *perfection* call:
The goſpel ſuits my total *want*,
And all the law can ſeek does grant

of the law, thy circumciſion is made uncircumciſion. Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion? Matth. xix. 6. What God hath joined together, let no man put aſunder. Chap. iii. 15. And Jeſus anſwering, ſaid unto him [John], Suffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him. Chap. v. 17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. *v.* 19, 20. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the kingdom of heaven. For I ſay unto you, That except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. 1 John v. 6. This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

t Gal. i. 6, 7, 8. I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto

The law could promiſe life to me,
If *my* obedience perfect be:
But grace does promiſe life upon
My Lord's obedience alone.

The law ſays, *Do*, and *life* you'll win:
But grace ſays, *Live*, for all is *done*:
The *former* cannot eaſe my grief,
The *latter* yields me full relief.

By law *convinc'd* of ſinful breach,
By goſpel-grace I *comfort* reach:
The one my *condemnation* bears,
The other *juſtifies* and clears.

The law ſhews my *arrears* are great,
The goſpel freely *pays* my debt:
The firſt does me the bankrupt *curſe*,
The laſt does *bleſs* and fill my purſe.

another goſpel: which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt. but though we or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed. Zeph. i. 4.—I will cut off —ver. 5.—them that worſhip, and that ſwear by the Lord, and that ſwear by Malcham. Acts xv. 7. And when there had been much diſputing, Peter roſe up and ſaid unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe. ver. 10, 11. Now therefore why tempt ye God to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they. Gal. v. 1. Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage. ver. 4. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

The law will not *abate* a mite,
The goſpel all the ſum will *quite:*
There God in *threat'nings* is array'd,
But *here* in *promiſes* diſplay'd.

The law and goſpel diſagree,
Like Hagar, Sarah, bond and free:
The former's Hagar's ſervitude,
The latter Sarah's happy brood.

To Sinai black, and Zion fair,
The word does law and grace compare.
Their curſing and their bleſſing vie
With Ebal and Gerizzim high.

The law excludes not *boaſting* vain,
But rather feeds it to my bane:
But goſpel-grace allows *no boaſts,*
Save in the King the Lord of hoſts.

The law ſtill *irritates* my ſin,
And hardens my proud heart therein:
But grace's melting pow'r *renews,*
And my corruption ſtrong *ſubdues.*

The law with *thunder,* Sinai-like,
Does always *dread* and terror ſpeak:
The goſpel makes a *joyful* noiſe,
And charms me with a *ſtill, calm voice.*

The legal trumpet *war* proclaims,
In wrathful threats, and fire, and flames:
The goſpel-*pipe* a *peaceful* ſound,
Which ſpreads a kindly breath around.

The law is *weak* through ſinful fleſh,
The goſpel brings *recruits* afreſh:
The firſt a *killing letter* wears,
The laſt a *quick'ning ſpirit* bears.

The law that ſeeks perfection's height,
Yet gives no ſtrength, nor offers might:
But precious goſpel-tidings glad,
Declare where all is to be had.

From *me* alone the law does crave,
What grace affirms in *Chriſt* I have:
When therefore law-purſuits inthral,
I ſend the law to grace for all.

The law brings *terror* to moleſt,
The goſpel gives the weary *reſt*:
The one does flags of *death* diſplay,
The other ſhews the *living* way.

The law by *Moſes* was expreſt,
The glorious goſpel came by *Chriſt*:
The firſt dim *nature*'s light may trace,
The laſt is only known by *grace*.

The law may rouſe me from my ſloth,
To faith and to repentance both:
And though the law *commandeth* each,
Yet neither of them can it *teach*;

Nor will *accept* for current coin
The duties which it does *injoin*;
It *ſeeks* all, but *accepts* no leſs
Than conſtant, perfect righteouſneſs.

The goſpel, on the other hand,
Although it iſſue *no command*,
But ſtrictly view'd, does whole conſiſt
In *promiſes* and *offers* bleſt;

Yet does it many duties teach,
Which legal light could never reach:
Thus faith, repentance, and the like,
Are fire that goſpel-engines ſtrike.

They have acceptance here, through grace,
The law affords them no ſuch place:
Yet ſtill they come through both their hands,
Through goſpel-*teaching*, law-*commands*.

The law's a houſe of *bondage* ſore,
The goſpel *opes* the priſon-door:
The firſt me *hamper'd* in its net,
The laſt at *freedom* kindly ſet.

The precept *craves*, the goſpel *gives;*
While *that* me *preſſes this* relieves;
And or affords the ſtrength I lack,
Or takes the burden off my back.

The law requires on pain of death;
The goſpel courts with loving breath:
While *that* conveys a deadly *wound;*
This makes me perfect, *whole*, and ſound.

There viewing how *diſeas'd* I am,
I *here* perceive the *healing* balm:
Afflicted *there* with ſenſe of need,
But *here* refreſh'd with meet remede.

The law's a *charge* for what I owe;
The goſpel my *diſcharge* to ſhow:
The one a ſcene of *fears* doth ope;
The other is the door of *hope*.

An *angry* God the law reveal'd;
The goſpel ſhews him *reconcil'd:*
By *that* I know he was *diſpleas'd;*
By *this* I ſee his wrath *appeas'd*.

The law thus ſhews the divine ire,
And nothing but conſuming fire.
The goſpel brings the olive-branch,
And blood the burning fire to quench.

The law ſtill ſhews a fiery face;
The goſpel ſhews a throne of grace:
There juſtice rides alone in ſtate;
But *here* ſhe takes the *mercy-ſeat*.

In SUM:

Lo! in the law JEHOVAH dwells,
But *Jeſus* is conceal'd!
Whereas the goſpel's nothing elſe
But *Jeſus Chriſt* reveal'd.

SECT. III.

The Harmony betwixt the Law *and the* Goſpel.

THE law's a tutor much in vogue,
To goſpel-grace a *pedagogue*;
The goſpel to the law no leſs
Than its full end for righteouſneſs.

When once the fiery law of God
Has chas'd me to the goſpel-road;
Then back unto the holy law
Moſt kindly goſpel-grace will draw.

When by the law to grace I'm *ſchool'd*;
Grace by the law will have me *rul'd*:
Hence, if I don't the law obey,
I cannot keep the goſpel-way.

When I the goſpel-news believe,
Obedience to the law I give:
And that both in its *fed'ral* dreſs,
And as a *rule* of holineſs.

Lo! in my Head I render all
For which the fiery law can call:
His *blood* unto its *fire* was feul,
His *Spirit* ſhapes me to its *rule*.

When law and goſpel kindly meet,
To ſerve each other both unite:
Sweet promiſes, and ſtern commands,
Do work to one another's hands.

The divine law demands no leſs
Than human perfect righteouſneſs:
The goſpel gives it this and more,
Ev'n divine righteouſneſs in ſtore.

Whate'er the righteous law require,
The goſpel grants its whole deſire.
Are law-commands exceeding broad?
So is the righteouſneſs of God.

How great ſoe'er the legal *charge*,
The goſpel-*payment*'s equal large:
No leſs by *man* the law can bray,
When grace provides a *God* to pay.

The law makes goſpel-banquets ſweet;
The goſpel makes the law complete:
Law-ſuits to grace's ſtorehouſe draw;
Grace decks and magnifies the law.

Both law and goſpel cloſe combine,
To make each other's luſtre ſhine;
The goſpel all law-breakers ſhames;
The law all goſpel-ſlighters damns.

The law is holy, juſt, and good;
All this the goſpel ſeals with blood,
And clears the royal law's juſt *dues*
With dearly purchas'd revenues.

The law *commands* me to believe;
The goſpel ſaving faith does give
The law injoins me to *repent;*
The goſpel gives my tears a *vent.*

What in the goſpel-mint is coin'd,
The ſame is in the law injoin'd:
Whatever goſpel-tidings teach,
The law's authority doth reach.

Here join the law and goſpel hands,
What this me *teaches* that *commands;*
What virtuous forms the goſpel pleaſe
The ſame the law doth authoriſe.

And thus the law-commandment ſeals
Whatever goſpel-grace reveals:
The goſpel alſo for my good
Seals all the law-demands with blood.

The law moſt perfect ſtill remains,
And ev'ry duty full contains:
The goſpel its perfection ſpeaks,
And therefore gives whate'er it ſeeks.

Next, what by law I'm *bound* unto,
The ſame the goſpel *makes* me do:
What *preceptively that* can crave;
This effectively can ingrave.

All that by *precepts* Heav'n expects
Free grace by *promiſes* effects:
To what the law by *fear* may move,
To that the goſpel leads by *love*.

To *run* to *work*, the law commands;
The goſpel gives me *feet* and *hands*:
The one *requires* that I obey;
The other does the *pow'r* convey.

What in the law has *duty*'s place,
The goſpel changes to a *grace*:
Hence legal duties *therein* nam'd,
Are *herein* goſpel-graces fam'd.

The precept *checks* me when I ſtray;
The promiſe *holds* me in the way:
That ſhews my folly when I roam;
And *this* moſt kindly brings me home.

Law-threats and precepts both, I ſee,
With goſpel-promiſes agree;
They to the *goſpel* are a *fence*,
And it to them a *maintenance*.

The law will juſtify all thoſe
Who with the goſpel-ranſom cloſe;
The goſpel too approves for ay
All thoſe that do the law obey.

The righteous law condemns each man
That dare reject the goſpel plan:
The holy goſpel none will ſave,
On whom it won't the law ingrave.

When Chriſt the tree of life I climb,
I ſee both law and grace in him:
In him the law its *end* does gain;
In him the promiſe is *Amen*.

The law makes grace's paſture ſweet,
Grace makes the law my ſav'ry meat;
Yea, ſweeter than the honey-comb,
When grace and mercy brings it home.

The precepts of the law me *ſhow*
What fruits of gratitude I owe;
But goſpel-grace begets the brood,
And *moves* me to the gratitude.

Law-terrors *paniſe* the putrid ſore;
And goſpel-grace *applies* the cure:
The one *plows* up the fallow-ground;
The other *ſows* the ſeed around.

A rigid maſter was the law,
Demanding brick, denying ſtraw;
But when with goſpel-tongue it ſings,
It bids me fly, and gives me wings.

In SUM:

Both law and goſpel cloſe unite,
Are ſeen with more ſolace,
Where truth and mercy kindly meet,
In fair *Immanuel*'s face.

SECT. IV.

The proper Place and Station of the Law *and the* Goſpel.

Note, That in the four following Paragraphs, as well as in the three preceding Sections, by LAW, is moſtly underſtood the doctrine of the COVENANT of WORKS; and by GOSPEL, the doctrine of the COVENANT of GRACE.

PARAGRAPH I.

The Place and Station of Law *and* Goſpel *in general.*

WHEN we the ſacred record view,
Or divine Teſt'ments old and new;
The matter in moſt pages fix'd,
Is law and goſpel intermix'd.

Yet few, ev'n in a learned age,
Can ſo reſolve the ſacred page;
As to diſcern with equal eye,
Where law, where goſpel ſever'd lie.

One divine text with double clauſe
May ſpeak the goſpel's voice and law's *:
Hence men to blend them both are apt,
Should in one ſentence both be wrapt.

But that we may the truth purſue,
And give both law and grace their due,
And God the glory there diſplay'd;
The foll'wing rules will give us aid.

Where'er in ſacred writ we ſee
A word of *grace* or *promiſe* free,
With bleſſings dropt for Jeſus' ſake;
We theſe for goſpel-news may take.

But where a *precept* ſtrict we find
With *promiſe* to our *doing* join'd,
Or *threat'ning* with a *wrathful* frown;
This as the law we juſtly own.

PARAGRAPH II.

The Place and Station of Law and Goſpel in particular. Where the difference is noted betwixt the Goſpel largely viewed in its diſpenſation, and ſtrictly in itſelf: and betwixt the goſpel, and faith receiving it.

WOULDST thou diſtinctly know the ſound
Of law and grace, then don't confound

* *Ex. gr.* Lev. xx. 7, 8. Sanctify yourſelves therefore, and be ye holy: for I am the Lord your God. And ye ſhall keep my ſtatutes, and do them: I am the Lord which ſanctify you. 1 John iv. 7. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. Rom. v. 21. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord. Chap. vi. 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. Mark xvi. 15, 16. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. John iii. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed on the name of the only begotten Son of God, &c.

The *diſpenſation* with the *grace*:
For theſe two have a diſtinct place.

The goſpel thus diſpens'd we ſee,
Believe, and thou ſhalt ſaved be;
If not, thou ſhalt be damn'd to hell,
And in eternal torments dwell.

Here *precepts* in it are diſpens'd,
With *threat'nings* of damnation fenc'd;
The legal *ſanction* here takes place,
That none may dare abuſe free grace.

Yet nor does that *command* of faith,
Nor this tremendous *threat* of wrath,
Belong to goſpel ſtrictly ſo;
But to its diſpenſation do.

The method of diſpenſing here
Does law and goſpel jointly bear;
Becauſe the law's ſubſervient
Unto the goſpel's bleſs'd intent.

Precepts and threat'nings both make way,
The goſpel bleſſings to convey;
Which differs much (though thus diſpens'd)
From laws and threats whereby 'tis fenc'd.

Believe, and thou ſhalt ſaved be,
Is goſpel, but improperly;
Yet ſafely men may call it thus,
Becauſe 'tis ſo diſpens'd to us.

But ſure, the goſpel-news we ſing,
Muſt be ſome other glorious thing,
Than precepts to believe the ſame,
Whatever way we blend their name.

The goſpel-treaſure's ſomething more
Than means that do apply the ſtore:
Believing is the *method* pav'd,
The goſpel is the thing believ'd.

The precious thing is tidings ſweet
Of Chriſt a Saviour moſt complete,

To save from sin, and death, and wrath;
Which tidings tend to gender faith.

Faith comes by hearing God's record
Concerning Jesus Christ the Lord;
And is the method Heav'n has blest
For bringing to the gospel-rest.

The joyful sound is news of grace,
And life to Adam's guilty race,
Through Jesus' righteousness divine,
Which bright *from faith to faith* does shine.

The promise of immortal bliss
Is made to this full righteousness:
By this our right to life is bought;
Faith begs the right, but buys it not.

True faith receives the offer'd good,
And promise seal'd with precious blood:
It *gives* no title to the bliss,
But takes th' intitling righteousness.

This *object* great of saving faith,
And this alone the promise hath;
For 'tis not made to faith's poor *act*,
But is the *prize* that faith does take:

And only as it takes the same,
It bears a great and famous name;
For self, and all its grandeur, down
It throws, that Christ may wear the crown.

But if *new laws* and *threats* were all
That gospel properly we call,
Then were the *precept* to *believe*,
No better news than *do* and *live*.

If then we won't distinguish here,
We cloud, but don't the gospel clear;
We blend it with the fiery law,
And all into confusion draw.

The law of works we introduce,
As if old *merit* were in use,

When man could *life* by *doing* won,
Ev'n though the work by *grace* were done.

Old Adam in his innocence
Deriv'd his pow'r of doing hence:
As all he could was wholly *due;*
So all the working *ſtrength*, he knew,

Was only from the *grace* of God,
Who with ſuch favour did him load:
Yet was the *promiſe* to his *act*,
That he might *merit* by *compact*.

No *merit* but of *paction* could
Of men or angels e'er be told;
The God-man only was ſo high
To *merit* by *condignity*.

Were *life* now promis'd to our *act*,
Or to our works by *paction* tack'd;
Though God ſhould his *aſſiſtance* grant,
'Tis ſtill a *doing* covenant.

Though Heav'n its *helping grace* ſhould yield,
Yet *merit*'s ſtill upon the field;
We caſt the name, yet ſtill 'tis found
Diſclaim'd but with a verbal ſound.

If one ſhould borrow tools from you,
That he ſome famous work might do;
When once his work is well prepar'd,
He ſure deſerves his due reward;

Yea, juſtly may he claim his due,
Although he borrow'd tools from you:
Ev'n thus the borrow'd ſtrength of grace
Can't hinder merit to take place.

From whence ſoe'er we borrow pow'rs,
If life depend on works of ours;
Or if we make the goſpel thus
In any ſort depend on us;

We give the law the goſpel-place,
Rewards of *debt* the room of *grace;*

We mix Heav'n's treaſures with our traſh,
And magnify corrupted fleſh.

The new and goſpel covenant
No *promiſe* to our *works* will grant;
But to the *doing* of our Head,
And in him to each goſpel-deed.

To *godlineſs*, which is great gain,
Promiſe is ſaid to appertain:
But know, leſt you the goſpel mar,
In whom it is we godly are.

To him and to his righteouſneſs
Still primar'ly the *promiſe* is;
And not ev'n to the gracious deed,
Save in and through the glorious Head.

Pray let us here obſerve the odds
How law and grace take counter roads,
The law of works no promiſe ſpake
Unto the *agent*, but the *act*.

It primar'ly no promiſe made
Unto the *perſon*, but the *deed:*
Whate'er the doing perſon ſhar'd,
'Twas for his deed he had reward.

The law of grace o'erturns the ſcale,
And makes the quite reverſe prevail:
Its promiſe lights not on the *deed*,
But on the doing perſon's head;

Not for his doing, but for this,
Becauſe in Chriſt his perſon is;
Which union to the living Prince,
His living works and deeds evince.

Good fruits have promiſe in this view,
As union to the BRANCH they ſhew;
To whom the *promiſes* pertain,
In him all *yea*, and all *amen*.

Obſerve, pray; for if here we err,
And do not Chriſt alone prefer,

But think the promiſe partly ſtands
On our obeying new commands;
Th' old cov'nant-place to works we give,
Or mingle *grace* with *do* and *live*;
We overcloud the goſpel-*charms*,
And alſo break our working *arms*.
More honour to the law profeſs,
But giving more we give it leſs.
Its heavy yoke in vain we draw,
By turning goſpel into law.
We rob grace of its joyful ſound,
And bury Chriſt in Moſes' ground:
At beſt we run a legal race
Upon the field of *goſpel*-grace.

Paragraph III.

The Goſpel no new Law, but a joyful ſound of Grace and Mercy.

LAW-precepts in a goſpel-mold,
We may as goſpel-doctrine hold;
But goſpel-calls in legal dreſs,
The joyful ſound of grace ſuppreſs.
Faith and repentance may be taught,
And yet no goſpel-tidings brought;
If as mere *duties* theſe we preſs,
And not as parts of *promis'd* bliſs.
If only precepts we preſent,
Though urg'd with ſtrongeſt argument,
We leave the wak'ned ſinner's hope
In darkneſs of deſpair to grope.
The man whom legal precepts chaſe,
As yet eſtrang'd to ſov'reign grace,
Miſtaking evangelic charms,
As if they ſtood on legal terms,
Looks to himſelf, though dead in ſin,
For grounds of faith and hope within;
Hence fears and fetters grow and ſwell,
Since nought's within but ſin and hell.

But faith that looks to promis'd grace,
Clean out of ſelf the ſoul will chaſe,
To Chriſt for righteouſneſs and ſtrength,
And finds the joyful reſt at length.

Proud fleſh and blood will ſtartle here,
And hardly ſuch report can bear,
That *Heav'n* all ſaving ſtore will give
To them that *work not*, but *believe*.

Yet *not of works*, but 'tis the race
Of faith, that it may be of grace:
For faith does nothing but agree
To welcome this ſalvation free.

" *Come down, Zaccheus*, quickly come,
" Salvation's brought unto thy home:
" In vain thou climb'ſt the legal tree;
" Salvation freely comes to thee.

" Thou dream'ſt of *coming* up to terms,
" *Come down* into my ſaving arms;
" Down, down, and get a pardon free,
" On terms already wrought by me.

" Behold the bleſſings of my blood,
" Bought for thy everlaſting good,
" And freely all to be convey'd
" Upon the price already paid.

" I know thou haſt no good, and ſee
" I cannot ſtand on terms with thee,
" Whoſe fall has left thee nought to claim,
" Nor aught to boaſt but ſin and ſhame."

The law of heavy hard commands
Confirms the wak'ned ſinner's bands;
But grace proclaims relieving news,
And ſcenes of matchleſs mercy ſhews.

No precept clogs the goſpel-call,
But wherein grace is all in all;
No law is here but that of grace,
Which brings relief in ev'ry caſe.

The goſpel is the promiſe fair
Of grace all ruins to repair,
And leaves no ſinner room to ſay,
" Alas! this debt I cannot pay;
" This grievous yoke I cannot bear,
" This high demand I cannot clear."
Grace ſtops the mouth of ſuch complaints,
And ſtore of full ſupply preſents.

The glorious goſpel is (in brief)
A ſov'reign word of ſweet relief;
Not clogg'd with cumberſome commands,
To bind the ſoul's receiving hands.

'Tis joyful news of ſov'reign grace,
That *reigns* in ſtate *through righteouſneſs*,
To ranſom from all *threat'ning woes*,
And anſwer all *commanding do's*:

This goſpel comes with *help* indeed,
Adapted unto ſinners need:
Theſe joyful news that ſuit their caſe,
Are chariots of his drawing grace:

'Tis here the Spirit pow'rful rides,
The fountains of the deep divides;
The King of glory's ſplendour ſhews,
And wins the heart with welcome news.

Paragraph IV.

The Goſpel *further deſcribed, as a Bundle of good News and gracious Promiſes.*

THE firſt grand promiſe forth did break
In *threats* againſt the tempting ſnake;
So may the goſpel in *commands*,
Yet nor in threats nor precepts ſtands:

But 'tis a doctrine of free grants
To ſinners that they may be ſaints:
A joyful ſound of royal gifts,
To obviate unbelieving ſhifts:

A promiſe of divine ſupplies,
To work all gracious qualities
In thoſe who, proneſt to rebel,
Are only qualify'd for *hell.*

Courting vile ſinners, ev'n the chief,
It leaves no cloak for unbelief;
But ev'n on groſs Manaſſehs calls,
On Mary Magdalens and Sauls.

'Tis good news of a *fountain ope*
For *ſin* and *filth;* a *door* of *hope*
For thoſe that lie in blood and gore,
And of a *ſalve* for ev'ry ſore.

Glad news of *ſight* unto the blind;
Of *light* unto the dark'ned mind;
Of *healing* to the deadly ſick;
And *mercy* both to Jew and Greek.

Good news of *gold* to poor that lack;
Of *raiment* to the nacked back;
Of *binding* to the wounds that ſmart;
And *reſt* unto the weary heart.

Glad news of *freedom* to the bound;
Of *ſtore* all loſſes to refound;
Of endleſs *life* unto the dead;
And preſent *help* in time of need.

Good news of *heav'n*, where angels dwell,
To thoſe that well deſerved *hell;*
Of *ſtrength* to weak for work and war,
And *acceſs* near to thoſe afar.

Glad news of *joy* to thoſe that weep,
And tender care of cripple ſheep;
Of *ſhelter* to the ſoul purſu'd,
And *cleanſing* to the helliſh-hu'd:

Of *floods* to ſap the parched ground,
And *ſtreams* to run the deſert round;
Of *ranſom* to the captive caught,
And *harbour* to the found'ring yacht;

Of timely *aid* to weary groans;
Of *joy* reſtor'd to broken bones;
Of *grace* divine to graceleſs preys,
And *glory* to the vile and baſe:

Of living *water* pure, that teems
On fainting ſouls refreſhing ſtreams;
Of gen'rous *wine* to chear the ſtrong,
And *milk* to feed the tender young:

Of *ſaving faith* to faithleſs ones;
Of *ſoft'ning grace* to flinty ſtones;
Of *pardon* to a guilty crew,
And *mercy* free, where wrath was due.

Good news of *welcome* kind to all,
That come to Jeſus at his call;
Yea, news of *drawing pow'r*, when ſcant,
To thoſe that fain would come, and can't.

Glad news of rich myſterious grace,
And mercy meeting ev'ry caſe;
Of *ſtore immenſe* all voids to fill,
And *free* to *whoſoever will*:

Of *Chriſt exalted as a Prince,*
Pardons to give and penitence;
Of *grace* o'ercoming ſtubborn wills,
And leaping over Bether hills.

Faith comes by hearing theſe reports;
Straight to the court of grace reſorts,
And free of mercenary thought,
Gets royal bounty all for nought.

Faith's wing within the clammy ſea
Of legal merit cannot fly;
But mounting mercy's air apace,
Soars in the element of grace.

But as free love the bleſſing gives
To *him that works not, but believes;*
So *faith*, once reaching its deſire,
Works hard *by love*, but not for hire.

CHAP. III.

The BELIEVER'S PRINCIPLES concerning Justification and Sanctification, their Difference and Harmony.

SECT. I.

The Difference between Justification *and* Sanctification; *or* righteousness imputed *and* grace imparted; *in upwards of thirty particulars* *.

KIND Jesus spent his *life* to spin
My robe of perfect righteousness;
But by his *Sp'rit*'s work within
He forms my gracious holy dress.

He as a *Priest* me justifies,
His blood does roaring conscience still;
But as a *King* he sanctifies,
And subjugates my stubborn will.

He justifying by his merit,
Imputes to me his righteousness;
But sanctifying by his Spirit,
Infuses in me saving grace.

My justifying righteousness
Can merit by condignity;
But nothing with my strongest grace
Can be deserv'd by naughty me.

This justifying favour sets
The *guilt* of all my sin remote;
But sanctifying grace delates
The *filth* and blackness of its blot.

* Note, *That* (metri causa) *Justification is here sometimes expressed by the words* imputed grace, justifying grace, righteousness, *&c.*; *Sanctification by the names*, imparted grace, grace, graces, holiness, sanctity, *&c. which the judicious will easily understand.*

By virtue of this righteouſneſs
Sin can't *condemn* nor juſtly brand:
By virtue of infuſed grace
Anon it ceaſes to *command.*

The righteouſneſs which I enjoy,
Sin's *damning* pow'r will wholly ſtay;
And grace imparted will deſtroy
Its *ruling* domineering ſway.

The former is my Judge's *act*
Of condonation full and free:
The latter his commenced *fact*,
And gradual work advanc'd in me.

The former's *inſtantaneous*,
The moment that I firſt believe:
The latter is, as Heav'n allows,
Progreſſive while on earth I live.

The firſt will *peace* to conſcience give,
The laſt the filthy heart will cleanſe:
The firſt effects a *relative*,
The laſt a *real* inward change.

The former *pardons* ev'ry *ſin*,
And counts me righteous, free, and juſt:
The latter *quickens grace* within,
And mortifies my ſin and luſt.

Imputed grace *intitles* me
Unto eternal happineſs;
Imparted grace will *qualify*
That heav'nly kingdom to poſſeſs.

My righteouſneſs is infinite,
Both ſubjectively and in kind;
My holineſs moſt incomplete,
And daily wavers like the wind.

So laſting is my *outer* dreſs,
It never wears nor waxes old;
My *inner* garb of grace decays
And fades, if Heav'n do not uphold.

My righteouſneſs and pardon is
At once moſt perfect and *complete*;
But ſanctity admits *degrees*,
Does vary, fluctuate, and fleet.

Hence fix'd my righteouſneſs divine
No real *change* can undergo;
But all my graces wax and wane,
By various *turnings* ebb and flow.

I'm by the firſt as *righteous* now,
As e'er hereafter I can be:
The laſt will to perfection *grow*,
Heav'n only is the full degree.

The firſt is *equal*, wholly giv'n,
And ſtill the ſame in ev'ry ſaint:
The laſt *unequal* and unev'n,
While ſome enjoy what others want.

My righteouſneſs divine is freſh,
For ever *pure* and heav'nly both;
My ſanctity is partly *fleſh*,
And juſtly term'd a *menſt'rous cloth*.

My righteouſneſs I magnify,
'Tis my triumphant lofty flag;
But pois'd with this, my ſanctity
Is nothing but a filthy rag.

I *glory* in my righteouſneſs,
And loud extol it with my tongue;
But all my grace, compar'd with this,
I *under-rate* as loſs and dung.

By juſtifying grace I'm apt
Of divine *favour* free to boaſt
By holineſs I'm partly ſhap'd
Into his *image* I had loſt.

The firſt to divine *juſtice* pays
A rent to ſtill the furious ſtorm;
The laſt to divine *holineſs*
Inſtructs me duly to conform.

The firſt does quench the fiery law,
Its rigid *cov'nant* fully ſtay;
The laſt its *rule* embroider'd draw,
To deck my heart, and gild my way.

The *ſubject* of my righteouſneſs
Is Chriſt himſelf my glorious Head;
But I the ſubject am of grace,
As he ſupplies my daily need.

The *matter* of the former too
Is only Chriſt's obedience dear;
But lo, his helping me to do
Is all the work and matter here.

I on my righteouſneſs rely
For Heav'n's acceptance free, and win;
But, in this matter, muſt deny
My grace, ev'n as I do my ſin.

Though all my graces precious are,
Yea, perfect alſo in deſire;
They cannot ſtand before the bar
Where awful juſtice is umpire:

But, in the robe that Chriſt did ſpin,
They are of great and high requeſt;
They have acceptance wrapt within
My elder Brother's bloody veſt.

My righteouſneſs proclaims me great
And *fair* ev'n in the *ſight* of God;
But ſanctity's my main *off-ſet*
Before the gazing *world* abroad.

More juſtify'd I cannot be
By all my moſt religious acts;
But theſe increaſe my ſanctity,
That's ſtill attended with defects.

My righteouſneſs the ſafeſt ark
'Midſt ev'ry threat'ning flood will be;
My graces but a leaking bark
Upon a ſtormy raging ſea.

I ſee in juſtifying grace
God's love to me does ardent burn;
But by imparted holineſs
I grateful love for love return.

My righteouſneſs is that which draws
My thankful heart to this reſpect:
The former then is firſt the *cauſe*,
The latter is the ſweet *effect*.

Chriſt is in juſtifying me,
By name, *The Lord my righteouſneſs*;
But, as he comes to ſanctify,
The Lord my ſtrength and help he is.

In *that* I have the *patient*'s place,
For *there* JEHOVAH's act is all;
But in the *other* I'm through grace
An *agent* working at his call.

The *firſt* does *ſlaviſh* fear forbid,
For *there* his wrath revenging ends;
The *laſt* commands my *filial* dread,
For *here* paternal ire attends.

The former does annul my wo,
By God's judicial ſentence paſt;
The latter makes my graces grow,
Faith, love, repentance, and the reſt.

The firſt does divine pard'ning love
Moſt freely manifeſt to me;
The laſt makes ſhining graces prove
Mine int'reſt in the pardon free.

My ſoul in juſtifying grace
Does full and free *acceptance* gain;
In ſanctity I heav'nward preſs
By ſweet *aſſiſtance* I obtain.

The firſt declares I'm free of debt,
And nothing left for me to pay;
The laſt makes me a debtor yet,
But helps to pay it ev'ry day.

My righteouſneſs with wounds and blood
Diſcharg'd both law and juſtice' ſcore;
Hence with the debt of gratitude
I'll charge myſelf for evermore.

SECT. II.

The Harmony between Juſtification *and* Sanctification.

HE who me decks with righteouſneſs,
With grace will alſo clothe;
For glorious Jeſus *came* to bleſs
By *blood* and *water* both.

That in his righteouſneſs I truſt,
My ſanctity will ſhow;
Though graces cannot *make* me juſt
They *ſhew* me to be ſo.

All thoſe who freely juſtify'd
Are of the pardon'd race,
Anon are alſo ſanctify'd
And purify'd by grace.

Where juſtice ſtern does juſtify,
There holineſs is clear'd;
Heav'n's equity and ſanctity
Can never be ſever'd.

Hence, when my ſoul with pardon deck'd,
Perceives no divine ire,
Then holineſs I do affect
With paſſionate deſire.

His juſtifying grace is ſuch
As wafts my ſoul to heav'n:
I cannot chooſe but *love* him *much*,
Who *much* has me *forgiv'n*.

The Sun of righteouſneſs that brings
Remiſſion in his rays,
The healing in his golden wings
Of light and heat conveys.

Wherever Jeſus is a Prieſt,
There will he be a King;

He that aſſoils from ſin's arreſt,
Won't tolerate its reign.

The title of a precious grace
To faith may juſtly fall
Becauſe its open arms embrace
A precious Chriſt for all.

From precious faith a precious ſtriſe
Of precious virtues flow;
A precious heart, a precious life,
And precious duties too.

Wherever faith does juſtify,
It purifies the heart;
The pardon and the purity
Join hands and never part.

The happy ſtate of pardon doth
An holy life infer:
In ſubjects capable of both
They never ſunder'd were.

Yet in defence of truth muſt we
Diſtinctly view the twain:
That how they differ, how agree,
We may in truth maintain.

Two natures in one perſon dwell,
Which no *diviſion* know,
In our renown'd Immanuel,
Without *confuſion* too.

Thoſe that *divide* them groſsly err,
Though yet diſtinct they be:
Thoſe who *confuſion* hence infer,
Imagine blaſphemy.

Thus righteouſneſs and grace we muſt
Nor ſunder nor confound;
Elſe holy *peace* to us is loſt,
And ſacred *truth* we wound.

While we their poper place maintain,
In friendſhip ſweet they dwell;
But or to *part* or *blend* the twain,
Are errors hatch'd in hell.

To ſeparate what God does join,
Is wicked and profane;
To mix and mutilate his coin,
Is damnable and vain.

Though plain diſtinction muſt take place;
Yet no diviſion here,
Nor dark confuſion, elſe the grace
Of both will diſappear.

Lo! errors groſs on ev'ry ſide
Conſpire to hurt and wound;
Antinomiſts do them divide,
And legaliſts confound.

CHAP. IV.

The BELIEVER'S PRINCIPLES concerning Faith and Senſe.

1. *Of Faith and Senſe natural.*
2. *Of Faith and Senſe ſpiritual.*
3. *The Harmony and Diſcord between Faith and Senſe.*
4. *The Valour and Victories of Faith.*
5. *The Heights and Depths of Senſe.*
6. *Faith and Frames compared; or Faith building upon Senſe diſcovered.*

SECT. I.

Faith and Senſe Natural, compared and diſtinguiſhed.

WHEN Abram's body, Sarah's womb,
Were ripe for nothing but the tomb,
Exceeding old, and wholly dead,
Unlike to bear the promis'd ſeed:

Faith ſaid, *I ſhall an Iſaac ſee;*
No, no, ſaid ſenſe, *it cannot be;*
Blind reaſon to augment the ſtrife,
Adds, *How can death engender life?*

My heart is like a rotten tomb,
More dead than ever Sarah's womb;
O! can the promis'd ſeed of grace
Spring forth from ſuch a barren place.

Senſe gazing but on flinty rocks,
My hope and expectation chokes:
But could I, ſkill'd in Abram's art,
O'erlook my dead and barren heart;

And build my hope on nothing leſs
Than divine pow'r and faithfulneſs;
Soon would I find him raiſe up ſons
To Abram, out of rocks and ſtones.

Faith acts as buſy boatmen do,
Who backward look and forward row;
It looks intent to things unſeen,
Thinks objects viſible too mean.

Senſe thinks it madneſs thus to ſteer,
And only truſts its eye and ear;
Into faith's boat dare thruſt its oar,
And put it further from the ſhore.

Faith does alone the promiſe eye;
Senſe won't believe unleſs it ſee;
Nor can it truſt the divine guide,
Unleſs it have both wind and tide.

Faith thinks the promiſe ſure and good;
Senſe doth depend on likelihood;
Faith ev'n in ſtorms believes the ſeers;
Senſe calls all men, ev'n prophets, liars.

Faith uſes means, but reſts on none;
Senſe fails when outward means are gone:
Truſts more on probabilities,
Than all the divine promiſes.

It reſts upon the ruſty beam
Of outward things that hopeful ſeem;
Let theſe its ſupports ſink or ceaſe,
No promiſe then can yield it peace.

True faith that's of a divine brood,
Conſults not baſe with fleſh and blood;
But carnal ſenſe, which ever errs,
With carnal reaſon ſtill confers.

What! won't my diſciples believe
That I am riſen from the grave?
Why will they pore on duſt and death,
And overlook my quick'ning breath?

Why do they ſlight the word I ſpake?
And rather ſorry counſel take
With death, and with a pow'rful grave,
If they their captive can relieve?

Senſe does inquire if tombs of clay
Can ſend their gueſts alive away;
But faith will hear JEHOVAH's word,
Of life and death the ſov'reign Lord.

Should I give ear to rotten duſt,
Or to the tombs confine my truſt;
No reſurrection can I ſee,
For duſt that flies into mine eye.

What! Thomas, can't thou truſt ſo much
To me as to thy ſight and touch?
Won't thou believe till ſenſe be guide,
And thruſt its hand into my ſide?

Where is thy faith, if it depends
On nothing but thy finger-ends?
But bleſs'd are they the truth who ſeal
By faith, yet neither ſee nor feel.

SECT. II.

Faith and Senſe Spiritual, compared and diſtinguiſhed. Where alſo the Difference between the Aſſurance of Faith, and the Aſſurance of Senſe.

THE certainty of faith and ſenſe
Wide differ in experience:
Faith builds upon, *Thus ſaith the Lord;*
Senſe views his *work*, and not his *word*.

God's word *without* is faith's reſort,
His work *within* doth ſenſe ſupport.
By faith we truſt him without * pawns, * *pledges.*
By ſenſe we handle with our hands.

By faith the word of truth's receiv'd,
By ſenſe we know we have believ'd.
Faith's certain by *fiducial* acts,
Senſe by its *evidential* facts.

Faith credits the divine report,
Senſe to his breathings makes reſort:
That on his *word* of grace will hing,
This on his *Spirit witneſſing.*

By faith I take the Lord for mine,
By ſenſe I feel his love divine:
By *that* I touch his garment's hem,
By *this* find virtue thence to ſtream.

By faith I have mine all on *hand*,
By ſenſe I have ſome ſtock in *hand*:
By *that* ſome *viſion* is begun,
By *this* I ſome *fruition* win.

My faith can fend ev'n in exile,
Senſe cannot live without a ſmile.
By faith I to his *promiſe* fly,
By ſenſe I in his *boſom* lie.

Faith builds upon the truth of God,
That lies within the promiſe broad;
But ſenſe upon the truth of grace
His hand within my heart did place.

Thus Chriſt's the object faith will eye,
And faith's the object ſenſe may ſee:
Faith keeps the truth of God in view,
While ſenſe the truth of faith may ſhew.

Hence faith's aſſurance firm can ſtand,
When ſenſe's in the deep may ſtrand;
And faith's perſuaſion full prevail,
When comfortable ſenſe may fail.

I am aſſur'd when faith's in act,
Though ſenſe and feeling both I lack;
And thus myſterious is my lot,
I'm oft aſſur'd when I am not;

Oft pierc'd with racking doubts and fears:
Yet faith theſe brambles never bears;
But unbelief that cuts my breath,
And ſtops the language of my faith.

Clamours of unbelieving fears,
So frequently diſturb mine ears,
I cannot hear what faith would ſay,
Till once the noiſy clamours ſtay.

And then will freſh experience find,
When faith gets leave to ſpeak its mind,
The native language whereof is,
My Lord is mine, and I am his.

Sad doubtings compaſs me about,
Yet faith itſelf could never doubt;
For, as the ſacred volume ſaith,
Much doubting argues little faith.

The doubts and fears that work my grief,
Flow not from faith, but unbelief;
For faith, whene'er it acteth, cures
The plague of doubts, and me aſſures.

But when mine eye of faith's aſleep,
I dream of drowning in the deep:
But as befals the ſleeping eye,
Though ſight remain, it cannot ſee;

The ſeeing faculty abides,
Though ſleep from active ſeeing hides;
So faith's aſſuring pow'rs endure
Ev'n when it ceaſes to aſſure.

There's ſtill perſuaſion in my faith,
Ev'n when I'm fill'd with fears of wrath;
The truſting *habit* ſtill remains,
Though ſlumbers hold the *act* in chains.

The aſſuring faculty it keeps,
Ev'n when its eye in darkneſs ſleeps,
Wrapt up in doubts; but when it wakes,
It rouſes up aſſuring acts.

SECT. III.

The Harmony and Diſcord between Faith and Senſe; how they help, and how they mar each other.

THOUGH gallant faith can keep the field
When cow'rdly ſenſe will fly or yield;
Yet while I view their uſual path,
Senſe often ſtands and falls with faith.

Faith uſhers in ſweet peace and joy,
Which further heartens faith's employ:
Faith like the head, and ſenſe the heart,
Do mutual vigour freſh impart.

When lively faith and feeling ſweet,
Live deareſt darlings, kindly meet,
They ſtraight each other help and hug
In loving friendſhip cloſe and ſnug.

Faith gives to ſenſe both life and breath,
And ſenſe gives joy and ſtrength to faith;
"O now, ſays faith, how fond do I
"In ſenſe's glowing boſom lie!"

Their mutual kindneſs then is ſuch,
That oft they doting too too much,
Embrace each other out of breath;
As Æſop hugg'd his child to death.

Faith leaping into ſenſe's arms,
Allur'd with her bewitching charms,
In hugging theſe, lets raſhly ſlip
The proper object of its grip.

Which being loſt, behold the thrall!
Anon faith loſes ſenſe and all;
Thus unawares cuts ſenſe's breath,
While ſenſe trips up the heels of faith.

Her charms aſſuming Jeſus' place,
While faith's lull'd in her ſoft embrace;
Lo! ſoon in dying pleaſure's wrapt,
Its living joy away is ſnapt.

SECT. IV.

The Valour and Victories of Faith.

BY faith I unſeen Being ſee
Forth lower *beings* call,
And ſay to nothing, *Let it be*,
And nothing hatches all.

By faith I know the worlds were made
By God's great word of might;
How ſoon, *Let there be light*, he ſaid,
That moment there was light.

By faith I ſoar and force my flight,
Through all the clouds of ſenſe;
I ſee the glories out of ſight,
With brighteſt evidence.

By faith I mount the azure ſky,
And from the lofty ſphere,
The earth a little mote eſpy,
Unworthy of my care.

By faith I ſee the unſeen things,
Hid from all mortal eyes;
Proud reaſon ſtretching all its wings,
Beneath me flutt'ring lies.

By faith I build my laſting hope
On righteouſneſs divine;
Nor can I ſink with ſuch a prop,
Whatever ſtorms combine.

By faith my works, my righteouſneſs,
And duties all I own
But loſs and dung; and lay my ſtreſs
On what my Lord has done.

By faith I overcome the world,
And all its hurtful charms;
I'm in the heav'nly chariot hurl'd
Through all oppoſing harms.

By faith I have a conqu'ring pow'r
To tread upon my foes,
To triumph in a dying hour,
And baniſh all my woes.

By faith in midſt of wrongs I'm right,
In ſad decays I thrive;
In weakneſs I am ſtrong in might,
In death I am alive.

By faith I ſtand when deep I fall,
In darkneſs I have light;
Nor dare I doubt and queſtion all
When all is out of ſight.

By faith I truſt a pardon free
Which puzzles fleſh and blood;
To think that God can juſtify,
Where yet he ſees no good.

By faith I keep my Lord's commands,
To verify my truſt;
I purify my heart and hands,
And mortify my luſt.

By faith my melting ſoul repents,
When pierced Chriſt appears;
My heart in grateful praiſes vents,
Mine eyes in joyful tears.

By faith I can the mountains vaſt
Of ſin and guilt remove;
And them into the ocean caſt,
The ſea of blood and love.

By faith I ſee JEHOVAH high
Upon a throne of grace;
I ſee him lay his vengeance by,
And ſmile in Jeſus' face.

By faith I hope to ſee the Sun,
The light of grace that lent;
His everlaſting circles run,
In glory's firmament.

By faith I'm more than conqueror,
Ev'n though I nothing can;
Becauſe I ſet JEHOVAH's pow'r
Before me in the *van*.

By faith I counterplot my foes,
Nor need their ambuſh fear;
Becauſe my life-guard alſo goes
Behind me in the *rear*.

By faith I walk, I run, I fly,
By faith I ſuffer thrall;
By faith I'm fit to live and die,
By faith I can do all.

SECT. V.

The Heights and Depths of Senſe.

WHEN Heav'n me grants, at certain times,
Amidſt a pow'rful gale,
Sweet liberty to moan my crimes,
And wand'rings to bewail;

Then do I dream my ſinful brood,
Drown'd in the ocean main
Of cryſtal tears and crimſon blood,
Will never live again.

I get my foes beneath my feet,
I bruiſe the ſerpent's head;
I hope the vict'ry is complete,
And all my luſts are dead.

How gladly do I think and ſay,
When thus it is with me,
Sin to my *ſenſe* is clean away,
And ſo ſhall ever be?

But, ah! alas! th' enſuing hour
My luſts ariſe and ſwell,
They rage and re-inforce their pow'r,
With new recruits from hell.

Though I reſolv'd and ſwore, through grace,
In very ſolemn terms,
I never ſhould my luſts embrace,
Nor yield unto their charms;

Yet ſuch deceitful friends they are,
While I no danger dream,
I'm ſnar'd before I am aware,
And hurry'd down the ſtream.

Into the gulph of ſin anon,
I'm plunged head and ears;
Grace to my *ſenſe* is wholly gone,
And I am chain'd in fears;

Till ſtraight my Lord with ſweet ſurpriſe
Returns to looſe my bands,
With kind compaſſion in his eyes,
And pardon in his hands.

Yet thus my life is nothing elſe
But heav'n and hell by turns;
My ſoul, that now in Goſhen dwells,
Anon in Eygpt mourns.

SECT. VI.

Faith and Frames compared; or, Faith building upon Senſe diſcovered.

FAITH has for its foundation broad
A ſtable rock on which I ſtand,
The truth and faithfulneſs of God,
All other grounds are ſinking ſand.

My frames and feelings ebb and flow;
And when my faith depends on them,
It fleets and ſtaggers to and fro,
And dies amidſt the dying frame.

That faith is ſurely moſt unſtay'd,
Its ſtagg'ring can't be counted ſtrange,
That builds its hope of laſting aid
On things that ev'ry moment change.

But could my faith lay all its load
On Jeſus' everlaſting name,
Upon the righteouſneſs of God,
And divine truth that's ſtill the ſame:

Could I believe what God has ſpoke,
Rely on his unchanging love,
And ceaſe to graſp at fleeting ſmoke,
No changes would my mountain move.

But when, how ſoon the frame's away,
And comfortable feelings fail;
So ſoon my faith falls in decay,
And unbelieving doubts prevail:

This proves the charge of latent vice,
And plain my faith's defects may ſhow;
I built the houſe on thawing ice,
That tumbles with the melting ſnow,

When divine ſmiles in ſight appear,
And I enjoy the heav'nly gale;
When wind and tide and all is fair,
I dream my faith ſhall never fail:

My heart will falſe concluſions draw,
That ſtrong my mountain ſhall remain;
That in my faith there is no flaw,
I'll never never doubt again.

I think the only reſt I take,
Is God's unfading word and name;
And fancy not my faith ſo weak,
As e'er to truſt a fading frame.

But, ah! by ſudden turns I ſee
My lying heart's fallacious guilt,
And that my faith, not firm in me,
On ſinking ſand was partly built:

For, lo! when warming beams are gone.
And ſhadows fall; alas, 'tis odd,
I cannot wait the riſing Sun,
I cannot truſt a hiding God.

So much my faith's affiance ſeems
Its life from fading joys to bring,
That when I looſe the dying ſtreams,
I cannot truſt the living ſpring.

When drops of comfort quickly dry'd,
And ſenſible enjoyments fail;
When cheering apples are deny'd,
Then doubts inſtead of faith prevail.

But why, though fruit be ſnatch'd from me,
Should I diſtruſt the glorious Root;
And ſtill affront the ſtanding tree,
By truſting more to falling fruit?

The ſmalleſt trials may evince
My faith unfit to ſtand the ſhock,
That more depends on fleeting ſenſe,
Than on the fix'd eternal rock.

The ſafeſt ark when floods ariſe,
Is ſtable truth that changes not;
How weak's my faith, that more relies
On feeble ſenſe's floating boat?

For when the fleeting frame is gone,
I ſtraight my ſtate in queſtion call;
I droop and ſink in deeps anon,
As if my frame were all in all.

But though I miſs the pleaſing gale,
And Heav'n withdraw the charming glance;
Unleſs JEHOVAH's oath can fail,
My faith may keep its countenance.

The frame of nature ſhall decay,
Time-changes break her ruſty chains;
Yea, heav'n and earth ſhall paſs away;
But faith's foundation firm remains.

Heav'n's promiſes ſo fix'dly ſtand,
Ingrav'd with an immortal pen,
In great *Immanuel*'s mighty hand,
All hell's attempts to raze are vain.

Did faith with none but truth adviſe,
My ſteady ſoul would move no more,
Than ſtable hills when tempeſts riſe,
Or ſolid rocks when billows roar.

But when my faith the counſel hears
Of preſent ſenſe and reaſon blind,
My wav'ring ſpirit then appears
A feather toſs'd with ev'ry wind.

Lame legs of faith unequal crook:
Thus mine, alas! unev'nly ſtand,
Elſe I would truſt my ſtable Rock,
Not fading frames and feeble ſand.

I would, when dying comforts fly,
As much as when they preſent were,
Upon my living joy rely.
Help, Lord, for here I daily err.

CHAP. V.

The BELIEVER'S PRINCIPLES concerning Heaven and Earth.

SECT. I.

The Work and Contention of Heaven.

IN heav'nly choirs a queſtion roſe,
That ſtirr'd up ſtrife will never cloſe,
What rank of all the ranſom'd race
Owes higheſt praiſe to ſov'reign grace?

Babes thither caught from womb and breaſt,
Claim'd right to ſing above the reſt;
Becauſe they found the happy ſhore
They never ſaw nor ſought before.

Thoſe that arriv'd at riper age
Before they left the duſky ſtage,
Thought grace deſerv'd yet higher praiſe,
That waſh'd the blots of num'rous days.

Anon the war more cloſe began,
What praiſing harp ſhould lead the van?
And which of grace's heav'nly peers
Was deepeſt run in her arrears?

" 'Tis I (ſaid one), 'bove all my race,
" Am debtor chief to glorious grace."
" Nay, (ſaid another), hark, I trow,
" I'm more oblig'd to grace than you."

" Stay, (ſaid a third), I deepeſt ſhare
" In owing praiſe beyond compare:
" The chief of ſinners, you'll allow,
" Muſt be the chief of ſingers now."

" Hold, (ſaid a fourth) I here proteſt
" My praiſes muſt outvie the beſt;
" For I'm of all the human race
" The higheſt miracle of grace."

" Stop, (ſaid a fifth), theſe notes forbear,
" Lo, I'm the greateſt wonder here;
" For I of all the race that fell,
" Deſerv'd the loweſt place in hell."

A ſoul that higher yet aſpir'd,
With equal love to Jeſus fir'd,
" 'Tis mine to ſing the higheſt notes
" To love, that waſh'd the fouleſt blots."

" Ho, (cry'd a mate), 'tis mine I'll prove,
" Who ſinn'd in ſpite of light and love,
" To ſound his praiſe with loudeſt bell,
" That ſav'd me from the loweſt hell."

" Come, come, (ſaid one), I'll hold the plea,
" That higheſt praiſe is due by me;
" For mine of all the ſav'd by grace,
" Was the moſt dreadful, deſp'rate caſe."

Another, riſing at his ſide,
As fond to praiſe, and free of pride,
Cry'd, " Pray give place, for I defy
" That you ſhould owe more praiſe than I:

" I'll yield to none in this debate;
" I'm run ſo deep in grace's debt,
" That ſure I am, I boldly can
" Compare with all the heav'nly clan."

Quick o'er their heads a trump awoke,
" Your ſongs my very heart have ſpoke;
" But ev'ry note you here propale,
" Belongs to me beyond you all."

The liſt'ning millions round about
With ſweet reſentment loudly ſhout;
" What voice is this, comparing notes,
" That to their ſong chief place allots?

" We can't allow of ſuch a ſound,
" That you alone have higheſt ground
" To ſing the royalties of grace;
" We claim the ſame adoring place."

What! will no rival-finger yield
He has a match upon the field?
" Come, then, and let us all agree
" To praiſe upon the higheſt key."

Then jointly all the harpers round
In mind unite with ſolemn ſound,
And ſtrokes upon the higheſt ſtring,
Made all the heav'nly arches ring:

Ring loud with hallelujah's high,
To him that ſent his Son to die;
And to the worthy Lamb of God,
That lov'd and waſh'd them in his blood.

Free grace was ſov'reign empreſs crown'd
In pomp, with joyful ſhouts around:
Aſſiſting angels clapp'd their wings,
And ſounded grace on all their ſtrings.

The emulation round the throne
Made proſtrate hoſts (who ev'ry one
The humbleſt place their right avow)
Strive *who ſhould give the loweſt bow.*

The next contention without vice
Among the birds of paradiſe,
Made ev'ry glorious warbling throat
Strive *who ſhould raiſe the higheſt note.*

Thus in ſweet, holy, humble ſtrife,
Along their endleſs, joyful life
Of Jeſus all the harpers rove,
And ſing the wonders of his love.

Their diſcord makes them all unite
In raptures moſt divinely ſweet;
So great the ſong, ſo grave the baſe,
Melodious muſic fills the place.

SECT. II.

Earth deſpicable, Heaven deſirable.

THERE's nothing round the ſpacious earth
To ſuit my vaſt deſires;
To more refin'd and ſolid mirth
My boundleſs thought aſpires.

Fain would I leave this mournful place,
This muſic dull, where none
But heavy notes have any grace,
And mirth accents the moan.

Where trouble tread upon reliefs,
New woes with older blend;
Where rolling ſtorms and circling griefs
Run round without an end:

Where waters wreſtling with the ſtones
Do fight themſelves to foãm,
And hollow clouds with thund'ring groans
Diſcharge their pregnant womb:

Where *eagles* mounting meet with rubs
That daſh them from the ſky;
And *cedars*, ſhrinking into ſhrubs,
In ruin proſtrate lie:

Where ſin the author of turmoils,
The cauſe of death and *hell*,
The one thing foul that all things foils,
Does moſt befriended dwell.

The purchaſer of night and woe,
The forefeiture of day,
The debt that ev'ry man did owe,
But only God could pay.

Bewitching ill, indors'd with hope;
Subſcribed with deſpair:
Ugly in death when eyes are ope,
Though life may paint it fair.

Small wonder that I droop alone
In ſuch a doleful place:
When lo, my deareſt friend is gone,
My father hides his face.

And though in words I ſeem to ſhow
The fawning poet's ſtile,
Yet is my plaint no feigned woe;
I languiſh in exile.

I long to ſhare the happineſs
Of that triumphant throng,
That ſwim in ſeas of boundleſs bliſs
Eternity along.

When but in drops here by the way
Free love diſtils itſelf,
I pour contempt on hills of prey,
And heaps of worldly pelf.

To be amidſt my little joys,
Thrones, ſceptres, crowns, and kings,
Are nothing elſe but little toys,
And deſpicable things.

Down with diſdain earth's pomp I thruſt,
Bid tempting wealth *away:*
Heav'n is not made of yellow duſt,
Nor bliſs of glitt'ring clay.

Sweet was the hour I freedom felt
To call my Jeſus mine;
To ſee his ſmiling face, and melt
In pleaſures all divine.

Let fools an *heav'n* of ſhades purſue,
But I for ſubſtance am:
The *heav'n* I ſeek is *likeneſs to,*
And *viſion of the Lamb:*

The worthy Lamb with glory crown'd
In his auguſt abode;
Inthron'd ſublime, and deck'd around
With all the pomp of God.

I long to join the ſaints above,
Who, crown'd with glorious bays,
Through radiant files of angels move,
And rival them in praiſe:

In praiſe to JAH, the God of love,
The fair incarnate Son,
The holy co-eternal Dove,
The good, the great Three-one.

In hope to ſing without a ſob,
The anthem ever new,
I gladly bid the duſty globe,
And vain delights, *Adieu.*

The following POEM, *the second part of which was wrote by* Mr ERSKINE, *is here inserted, as a proper subject of Meditation to* Smokers of Tobacco.

SMOKING SPIRITUALIZED.

IN TWO PARTS.

The first Part being an old Meditation upon Smoking Tobacco; the second a new Addition to it, or improvement of it.

PART I.

THIS Indian weed now wither'd quite,
Though green at noon, cut down at night,
Shows thy decay;
All flesh is hay.
Thus think, and smoke tobacco.

The pipe so lily-like and weak,
Does thus thy mortal state bespeak.
Thou art ev'n such,
Gone with a touch.
Thus think, and smoke tobacco.

And when the smoke ascends on high,
Then thou behold'st the vanity
Of worldly stuff,
Gone with a puff.
Thus think, and smoke tobacco.

And when the pipe grows foul within,
Think on thy soul defil'd with sin;
For then the fire
It does require.
Thus think, and smoke tobacco.

And seest the ashes cast away;
Then to thyself thou mayest say.
That to the dust
Return thou must.
Thus think, and smoke tobacco.

PART II.

Was this ſmall plant for thee cut down?
So was the Plant of great renown;
Which mercy ſends
For nobler ends.
Thus think, and ſmoke tobacco.

Doth juice medicinal proceed
From ſuch a naughty foreign weed?
Then what's the pow'r
Of Jeſſe's flow'r?
Thus think and ſmoke tobacco,

The promiſe, like the pipe, inlays,
And by the mouth of faith conveys
What virtue flows
From Sharon's Roſe.
Thus think, and ſmoke tobacco,

In vain the unlighted pipe you blow;
Your pains in outward means are ſo.
Till heav'nly fire
Your heart inſpire.
Thus think, and ſmoke tobacco.

The ſmoke, like burning incenſe, tow'rs;
So ſhould a praying heart of yours
With ardent cries
Surmount the ſkies.
Thus think, and ſmoke tobacco.

THE END.

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